The political meaning of myths

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Table of Contents

Chapter	Page
Chapter One	3
Chapter two	11
Chapter three	20
Chapter four	30
Chapter five	42
Chapter six	55
Chapter seven	65
Chapter eight	76
Chapter Nine	94
Chapter Ten	109
chapter eleven	131
Chapter twelve	153
Selected bibliography	172

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Chapter One

In Genesis chapter 15, a unique case is told in which God and Abraham are involved. The story begins with Abraham asking God for proof of the reward God will give him. Abraham's argument that he has no heirs and when his time comes, no one will remember him. From this, it can be understood that according to Abraham, earthly possessions are not appropriate if you do not have descendants to continue the lineage.

God answers Abraham that from him, from Abraham himself, direct descendants came. God asks Abraham to look at the sky and see the stars. When the argument that the number of direct descendants of Abraham will be like the number of stars in the sky. The scripture indicates that Abraham believed God's words, and therefore God saw this as proof that Abraham was a righteous man.

Next, a special ceremony is presented that takes place at God's request. To perform the ceremony, Abraham is asked to bring several animals. The text shows a calf, a goat and a ram, two female animals and one male animal. In addition, Abraham was asked to bring two birds, a male pigeon and a chick. What is not clear is the term that accompanies each of these animals. In Hebrew the term "triple" is written, it is not clear if it is the age of the animals and/or their number. Is it about three calves, three

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goats and three rams and/or a single calf, goat and deer at the age of three years [1].

Abraham was asked to cut the animals in half and separate the parts of each of the animals. He does not cut the birds, but leaves them. The scripture refers to the two birds as one single bird. Even though Rashi (initials of Rabi Shlomo Itschaki), as is his custom, sails and tells the complete story about the bird. Iben Ezra shows that the term "bird" is a general name for all birds [2]).

The story continues and describes the eagle flying over the carcasses and the slumber that falls on Abraham. Dormancy is important to the story, as God himself descends and walks among the carcasses of the slaughtered animals. Thus, Abraham does not see God, but hears in a dream the prophecy that will happen to Abraham's descendants.

The prophecy is that Abraham's descendants will be exiled from their country and will be slaves in a land that is not theirs. For four hundred

1 The commentators agree that it is about the age of the animals and not about their number. This is despite the fact that from the context, the reference to the animals is in the plural, which does not help with this distinction. However, the term "triple" in Hebrew is usually used to present the number three mainly in the meaning of three times. For example, tears of a third, in the book of Psalms, chapter 5, verse 6. And also the term "third" of the king, indicating his importance as the third highest (1 Kings 9:22, 2 Kings 7:2, 2 Kings 10:20, 2 Kings 19:20, 1 Chronicles 1:11 11 Chronicles 2:8:9) - according to Rashi it is about three animals of each kind, but Ibn Ezra claims that the age of the animals. The Ramban gives all the arguments of the commentators but does not determine what the accepted interpretation is. It is a real possibility to know whether it is about three animals of each kind or about the age of the animals themselves. Therefore, we accept the opinion of the commentators that it is about the age of the animals and not about their number in the ceremony.

2 Rashi writes, "Because the nations were likened to cattle and rams and goats, it was said, 'I am a great number of cattle,'" (Psalm 22), and the ram that you saw on the horns is king And Peres (Daniel 8), and says and the hairy horn of the king of Greece (ibid.), And Israel is likened to a dove, which is said to be a dove in the Feast of the Rock (Song of Songs 2), because of you the slaughter of the beasts, a sign that the nations will be finished, and the bird will not be cut off, a sign that Israel will be forever days:"

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years they will work hard and suffer. But God promises Abraham that God will deal with the tormentors. And Abraham's descendants came out of the land of slavery with great possessions. Abraham will die in a good old age, and his descendants will return to Canaan after four generations. When the reason for the departure is that God cannot yet punish the peoples now living in the land of Canaan.

Only after those peoples living in the land of Canaan at this stage deserve their punishment, only then can God bring back Abraham's descendants to inherit the land of Canaan, the land promised to Abraham and his descendants after him [3]). The promise to Abraham is that the whole land from the Nile of Egypt to the Euphrates River will be the inheritance of Abraham's descendants [4]).

The part that interests us at this stage, comes especially to "reason", why God chooses Abraham and his seed after him, and why and based on

3 In Canaan, according to what is written in the Torah, seven peoples lived: the Canaanites, the Hittites, the Amorites, the Hivites, the Perizzites, the Jebusites and the Girgashites. However, here in chapter 15, ten nations are listed: the Kenites, the Kenzis, the ancients, the Hittites, the Perizzites, the Ghosts, the Amorites, the Canaanites, the Gershites and the Jebusites. When the Kini, the Kenzi, the Kadmoni and the Rafai are not mentioned in the "original" list of the peoples of Canaan, while the Hittites who are mentioned in the "original" list, are not mentioned in chapter 15.

4 In chapter 15, verse 16, it is written "For the iniquity of the Amorites is not complete until it is" The meaning of these words is very important for the continuity of the divine message in this place in particular and in the entire Hebrew Bible in general. The idea presented in this sentence speaks of sin and punishment as an accepted way of dealing with the changing world. When a person sins, he deserves punishment in the divine way. The punishment can be immediate and/or delayed. In light of this sentence, it can be assumed that there is a limit of iniquities and transgressions that God is willing to "accept", until the "sack" of transgressions is filled. Then comes the punishment. In the book of Daniel, chapter 9, it is told about the prayer of Daniel, who is horrified in the face of the delay of the promised redemption after seventy years, as the prophet Jeremiah prophesied. Later he fears that the punishment will continue according to what is written in the book of Deuteronomy and the book of Leviticus, the punishment will be sevenfold, is 490 years and not 70 years as prophesied by Jeremiah. From this, we can learn that in every situation there is a punishment for actions and the punishment will be given at the time when God decides and by whom he sends as a messenger to carry out the punishment.

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what, God promises Abraham and his seed after him, the land of Canaan. Especially when the land is not abandoned but inhabited by many peoples, generally known as the Canaanites. Also, how does God "channel" the lives of the fathers of the Israeli nation, their actions and the events that will pass over time, in order to carry out this promise to Abraham.

When talking about a promise to Abraham, a very significant fact must be remembered here. Abraham married his first legal wife Sarah, with whom he arrived in the land of Canaan and from whom Abraham had his first legal son — Isaac [5]).

Abraham's second legal wife, whom he married after Sarah's death, is Ketura [6]). Despite what is written in the book of Genesis, chapter 25, verse one, in the Book of Chronicles written according to what is attributed to Ezra the writer, long after the book of Genesis, it is written that Ketura is his mistress of Abraham [7]). In any case, we accept the testimony of what is written in the Book of Genesis, and not what is written in the Chronicles. From this, Ketura is Abraham's second legal wife and from her

5 What is written in the book of Genesis, chapter 11, verse 29, suggests that Abram, (later called Avraham) and his brother Nahor, took as wives Sarai (later to be called Sarah) and Milcha daughter of Haran, the brothers of Abram and Nahor who died. Thus, Lot is in fact the brother of Milka, Nahor's wife, and the brother of Yescha - Rashi claims that Yescha is actually Sheri, and thus Milkha Sheri and Lot are brothers, descendants of Haran. On the other hand, Ibn Ezra claims that Sheri was Avraham's sister and not Lot's sister. This is why Avraham claimed to Abimelech the king of Gerar in the book of Genesis, chapter 20, verse 2, that Sarah is his (Abraham's) sister!

According to the rabbinic interpretations, that Sarah is a yeshka. Also, the same commentators wrongly argued that Hagar is actually Ketura, Abraham's second legal wife, which actually should not be since the Hebrew Bible does not exaggerate with words and therefore when it suggests different names, these will always be different people.

6 Book of Genesis, chapter 25, verse 1.

7 Chronicles 1, chapter 1, verse 32.

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the following sons were born to him: Zimran, Yakshan, Medan, Midian, Ishbak and Shukh.

In fact, the promise to Abraham is supposed to include his descendants and the descendants of his legitimate sons, without Ishmael. Since the illegitimate son never inherits his father. Therefore, God's promise to Abraham,

In effect, "grabs" Isaac and his descendants. However, Abraham transferred everything he had only to Isaac and his other sons received gifts and they sent from Abraham's estate while Abraham was alive, hence they have no inheritance in everything that belonged to Abraham, including God's promise to him [8]).

Now that it has been clarified from the Bible itself, that only Isaac is the sole legal heir of Abraham, therefore everything that belongs to Abraham will belong to Isaac from the moment of Abraham's death. Isaac's time is a little different because Isaac had two twin sons. When Isaac preferred the first born son, Esau, Rebecca preferred Jacob, the second born son.

If we believe the biblical story, we will learn that in fact, Esau "sold" his birthright to Jacob. Thus, Jacob became the actual firstborn. As the firstborn, Jacob deserves all the possessions of his father, Isaac, and this includes God's blessings and promises.

However, the biblical story is not satisfied with our understanding, but shows us the turn as it was actually carried out. Rebekah conspires

8 Book of Genesis, chapter 25, verse 5

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against Isaac and Esau, and thus Jacob receives the blessing that Isaac wanted to give to his son Esau. This blessing is extremely important for understanding the meaning of the promise to Abraham. This is because this recognition, which is presented in Genesis chapter 27 from verse 28 on wards, is indeed very short, but includes many messages [9]).

The most important message is financial success. Since Jacob is a man of the field, a farmer and a shepherd, the natural elements greatly influence his economic success. Control over these elements is in the hands of the Creator, and hence Jacob actually receives the Creator's blessing for perfect economic success.

Beyond economic success, there is social success when his family members see him as a governor, leader and leader. From here they will always obey his discipline and do whatever he demands of them. In addition to social advancement, there is political success here. that even for peoples who are not members of Jacob's family, Jacob will become a leader and governor. Finally, Jacob's success is guaranteed since everyone who blesses him will be blessed, while those who curse him will be cursed with their curses.

This status of Isaac's blessing to Jacob is very critical to understanding Abraham's inheritance. If things had "worked out" as Isaac would have asked, Esau would have received the blessing and not Jacob. In this case,

9 So God gives you of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine.
Let peoples serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be every one that blesseth thee.
Genesis 27 verses 28-29

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Abraham's lineage consisted of Abraham, Isaac and Esau. In this case, Jacob and his sons had no belonging to Abraham's promise and hence they have no belonging to the promised land.

This element is important for understanding the geopolitical reality of the region in the period under discussion. This, referring only to Abraham's descendants only. According to the Bible, Abraham had eight sons. Of these, Ishmael is the obvious illegitimate son, since his mother was Hagar, Sarah's slave. According to the custom at that time, Sarah gave her slave to Abraham, so that she would bear a child for her, for Sarah herself.

Because according to the narrator, Sarah expelled Hagar and her son, after Ishmael abused Sarah's legitimate little son, Yitzchak. Thus Ishmael and his lineage are cut off from the connection between Abraham and this line, of the Abrahamic lineage. This line, of Ishmael, reaches the end of its path, and is completely disconnected from the official line of Abraham [10]).

In chapter 21 verse 12, God explicitly allows Abraham to expel his son Ishmael and his mother and God emphasizes again that only through Isaac will Abraham's lineage continue. Later God claims that Ishmael is not important and he will manage and there is no need to worry about him at all. Again, we see, the illegitimate son, Ishmael, as not belonging to Abraham's lineage.

Abraham, according to the narrator, has an only legal son, from his legal wife Sarah, which the scripture clearly shows is his wife. However, as

10 Book of Genesis, chapter 21, verse 10

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mentioned in Genesis chapter 25, first verse, it is written in the commentary that Abraham takes Ketura as his wife, from whom six sons are born to him. These sons are completely legal, however, in his lifetime Abraham, as mentioned, sends them so that they will not interfere with their legal brother, Isaac.

Despite the above, the other six sons of Abraham have descendants and these descendants may claim that they are also Abraham's legal heirs.

Therefore, there must be a process, procedure and/or ceremony that will be acceptable to everyone in the environment during the period in question, in order to emphasize the son who belongs to the promise compared to those who do not belong to the promise [11]).

11 Although the Hebrew Bible clearly emphasizes that Ishmael has no part in Abraham's legacy, the Muslims "adopted" Ishmael for themselves, claiming that they belong to the Abrahamic lineage and that promises come to them. In order to justify the "truth" of their claims, they claim that, The Hebrew text, changed in such a way, which corrupted the original message, in order to deprive the Muslims of Abraham's inheritance. In principle, this claim of corrupting the Hebrew Bible turns out to be untrue, since the Dead Sea Scrolls proved beyond any doubt that the Hebrew Bible we have has not changed at least in the last 2,200 years. Which invalidates all the claims of the Muslims that they only exist for about 1,400 years. That is, no one could have predicted in advance that in about 700 years a "religion" would arise which would claim that the Hebrew Bible was "treated" in such a way that the same "religion" would emerge from it. Therefore, the claim of the Muslims has no basis in reality.

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Chapter two

If we go back to the biblical story for a moment, we can say that there is no way to determine with certainty the dating of the period. In fact, there is no physical archaeological evidence that would testify that a man named Abraham lived and worked in the land of Canaan at a specific time.

Also, we have no possibility of identifying all the people mentioned in the various books of the Hebrew Bible. Admittedly, some of the personalities have traces and mentions from other sources. However, it should be noted that in various cases, there is a certain resemblance between the stories of the Hebrew Bible and mythological stories of other cultures from the region.

Here too, there is no way to determine what came before what - since we are talking about legends unfolding in a certain geographical area. However, since we are talking about legends that exist in different cultures, it can still be implied that there is probably some kind of connection between the things. We can even state that the stories of the Hebrew Bible were not created in an empty cultural space.

That is, the stories of the Hebrew Bible may also appeal to the people from the other cultures surrounding the culture that created the Hebrew Bible.

In other words, it will probably be possible to conclude that the intention of the narrator of the stories of the Hebrew Bible was perhaps to confirm,

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correct and/or even cancel other stories that exist in the region, in order to establish any standard in this area [12]).

Unlike a more modern writer of stories, the ancient teller of these legends did not require the audience to pay attention to many, complex characters that appear at once, disappear and re-emerge, within a convoluted plot with ups and downs, complications and the like.

The ancient narrator was content with a minimal number of characters to create an interesting and fascinating story. In fact, no fewer than two characters are needed to create a story, present a plot, build conflicts, express mutual relationships and even cause complications in the plot, with ups and downs, betrayal and disappointment and everything that is necessary for the story to be fascinating and interesting to the listener.

Therefore, we can find in most stories of the Hebrew Bible, at least two characters appear. Even when many people participate in the story, they are treated by the narrator as one character, as one organic unit. These many characters speak, act and present together, in speech, action and thought [13]).

The narrator in the Hebrew Bible "loves" the contrasts. The child who is expelled from his father's estate becomes a powerhouse. Or the poor slave who becomes great and deputy to Pharaoh, the king of Egypt. From the

12 From Haran M. (editor) Encyclopaedia Olam HaTanach, Book of Genesis, Tel Aviv Publishing House, 1982, p. 82. Hebrew

13 See, for example, Abraham's separation from Lot, Book of Genesis, Chapter 13; Or the people in the story of the flood who appear as one character in the beginning of chapter 9; Joseph in front of his brothers who are considered as one character in Genesis chapter 20 and more.

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contrast always arises the desire to present the hidden meaning of life itself. At the same time, the story comes to try to answer questions that may arise in the heart of the listener [14]).

According to Gautein, the biblical story came to offer simple people, without special education, shepherds, farmers and various craftsmen, who have no pretensions of knowledge and are not, according to Gautein, "lovers of luxury in matters of the spirit", a certain religious, moral and social trend [15]).

In fact, the term myth and/or folktale must be defined, and how a folktale is able to answer questions that, without the particular story, would not receive an answer. It must be assumed that the person is looking for an answer, according to what Victor Frankel claims, a person is looking for meaning to the things that happen to him [16]).

In other words, a person can see any phenomenon and ask to know the explanation for that phenomenon. Admittedly, some people may give up on

14 Questions like, for example, why Ishmael was born in a prosperous settlement and becomes the "king" of the desert. The story presents Hagar's deportation to the desert and all that is implied in the story about the miraculous rescue of Hagar and her son. For example, the story of the Tower of Babel, which tries to answer a simple question, if all humans were born from the same couple - Adam and Eve, how is it possible that there are people who speak different languages. Also, why those people who are considered brothers and sisters, fight with each other - answer Tower of Babel leads to lack of communication and conflicts between people - compare with Leach E. The Structure of Myth in Leach E. C.L. Strauss, Pontana Collins London, 1970 pp. 54-82

15 Gutain, S. D. Studies in the Bible, published by Mashlab Tel Aviv 1980, pp. 16-17. Hebrew

16 Viktor Frankl, a Jewish doctor and psychiatrist from Germany, a Holocaust survivor who was saved from a Nazi concentration camp, tells us - that the hardest thing in the concentration camp was the loss of meaning. Frankel survived the Holocaust, but almost his entire family, except for his sister, was destroyed. Suffering in the concentration and extermination camps strengthened his perception and claimed that everyone needs a central goal in life, finding meaning in their lives, in order to overcome traumas and difficult situations. Without meaning there is no point in life - according to Frankel, humans are fundamentally free, and although the Nazis could control his body, they could not control his soul, whose freedom they could not deprive him of. From, Man Searches for Meaning: An Introduction to Logotherapy, (Translation: Chaim Izak), Tel Aviv: Dvir, 1970. Hebrew

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the explanation, and move on to the agenda. However, even those who are not interested in the explanation, will want, in some place, to receive an explanation, if only to answer the mental problem that the same phenomenon raises.

In other words, a person can see any phenomenon and ask to know the explanation for that phenomenon. Admittedly, some people may give up on the explanation, and move on to the agenda. However, even those who are not interested in the explanation, will want, in some place, to receive an explanation, if only to answer the mental problem that the same phenomenon raises.

When trying to understand what a myth is, all kinds of culture-oriented associations immediately come to mind. That is, every member of a certain culture will want to examine the myths associated with his culture. For example, the Hindu person would want to define the myth from the stories of the Bhagavad Gita. It is possible that a member of the Western culture will look for the stories of Greek mythology or Roman mythology, on which Western culture is based.

It can be understood from this that the myths are supposed to be anchored within the cultural structure of a certain society. Therefore, the myths cannot be torn from the being of that culture. In other words, each person may examine the myth through the "glasses" of the culture from

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which he comes. Which may sometimes cause people from different cultures to have different perceptions of the same myth.

From these things, it appears that a myth can be considered a kind of formulation of a religious mystery. A mystery, wrapped in characters who are sometimes not from the material world in which the reader himself lives. The story, therefore, may ensure any expression of the phenomena that the person observes during his life and demands a response to them [17]).

We accept the view of Leach who claims that the function of the myth is to give expression to unexplained phenomena. Hence, the myth is not just a "fact" story but a story that tries to convey a message. True, sometimes we cannot identify who is delivering the message. Or who is the interested party in the transmission of the message, whose identity is not always clear. However, according to Leitch, one should always try to look for the political meaning of the transmission of the message, in order to identify the transmitter and in the process to identify the goals of the message contained in the story of the myth [18]).

When talking about a message that a myth wants to convey, one needs to examine what subject the myth is working on, in order to try to examine what the message the myth wants to convey is. In other words, a myth should emphasize in a certain way the norms and values of the culture in

17 Leach E. The Structure of Myth in Leach E. C.L. Strauss, Pontana Collins London, 1970 pp. 54-82
18 Leach E. Genesis as aMyth, Jonathan Cape, London, 1969 pp. 7-24

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question. When these values and/or norms may be reinforced from the mythological story that is offered to the cultured person.

For example, the fact that man is a thinking creature, unlike the animals. Or alternatively, man is a "superior" creature over the animal. In addition to that, man can "exploit" the animal for his benefit in any way he wants. Therefore, in order to "justify" this attitude to animals, the myth is proposed that man is made of two parts.

According to what is told in the book of Genesis, chapter two, verse seven, it is written "And God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" - no other creature that God created received the "breath of life" from God himself. Thus it became clear that while everyone was created from earth, man also received a part of God and therefore he is made of two parts: the physical part - the earth and the spiritual part - the soul of God.

"As a result" of the "spiritual" "divine" part that exists in man, man becomes a "superior" creature above the animals and can therefore see himself as the ruler of the entire animal kingdom. In order to emphasize this, verse 20 comes in the first chapter of the book of Genesis, and emphasizes that man will rule over the entire animal kingdom, including the fish in the sea, the birds in the sky, the animals on the earth and

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even all the creeping things that crawl on the earth, even over them man is the ruler [19]).

This story, about the creation of man from two parts, also explains man's preoccupation with spirituality. Although we have no proof of the absence of spirituality among the animal kingdom, we hypothesize that only humans engage in spirituality. Therefore, it can be assumed that since the person is also engaged in spirituality, the person may search for meaning beyond what he sees in his eyes [20]).

Admittedly, not all people are looking for meaning, and there are substances in the world that suppress the search for meaning. Psychedelic substances, intoxicants and other addictive substances. People addicted to these substances, one can assume, are not looking to find meaning, but are apparently looking for the continuity of the supply of the substance to their body.

As long as such people prefer these materials, their spirit is no longer relevant as long as this material is at the top of their minds. They will not be able to be, at this stage of their lives, the target audience of searching for meaning, meditation, reflections, thoughts and a desire to find an

19 In order to emphasize the control, in the second chapter of Genesis verse 20, man actually becomes a king by calling the names of the animals - from this it is clear that animals themselves do not call the other animals by name, but only man is the ruler who gives each and every animal his own unique name.

20 There is no doubt that every person is looking for meaning in his life. Viktor Frankl is credited with this idea of a search for meaning. If in the hell of life in an extermination camp under the yoke of the Nazis, people were still looking for meaning in their lives, it is much easier in the more open and free modern world that people will be looking for meaning.

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explanation that will try to lead them to answers that will give them profound peace.

These people, mentioned above, will have to go through a preliminary process of internal revolution. Here, it is worth mentioning the two tactics of war - a war of defense versus a war of momentum. In the war of defense there is a seclusion - the initiative is in the hands of the other persuasive side - the attacker. These hiders allow the attacking side to attack where it is convenient for them - while they are defending, all the attacks will not help to break through this barrier.

Therefore, when you want to offer the message to those people who are defensive, it is very difficult to reach them. They do not receive the message for fear that they lose or will lose if they receive the message. Thus, even if they are convinced of the logic of the message, they would prefer not to accept it since they do not want to "lose" in the power struggle that takes place between the persuader and the person standing in front of him. No man is reluctant or likes to lose.

The concept of the rational person means that a person seeks maximum profit and minimum loss. He wants to invest a little and get a lot in return. Therefore, in such a situation, the materialistic person will feel insulted by the fact that the message will convince him.

In order to succeed in conveying the message, a revolution is necessary from the inside of that shut-in. In other words, in terms of tactics, he will

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have to step out of his comfort zone. He must get out of the fenced compound where he is defending himself. To succeed in this task, some formative event is usually needed that helps such people to open up.

The most effective way to help people open up to the message is generosity. When you show a person kindness, the toughest person may open up to you. True, there will be those who act as if the generous person is obligated to give them everything they ask for. These are people who could be called "anti-social" people.

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Chapter three

As mentioned, Leach claims that we must always look within the myth for the conflict and/or the political manipulation carried out from the message of the myth itself. Hence, the great importance of finding the meaning. This, since it is important to identify who accepts the myth. That is, is it possible to locate those people to whom the myth speaks, versus people to whom the myth does not penetrate [21]).

For example, the concept of the "virgin birth" of Christ. Admittedly, this phenomenon "virgin reproduction" exists in nature. It is a type of asexual reproduction, in which a female mate produces offspring without fertilization. This is done with the help of the organs of sexual reproduction, and all the offspring of this creature have the same hereditary material. This phenomenon is very common among the plant world, but is also found among the animal world, especially among insects. However, in the case of Jesus, this is a completely different phenomenon. Admittedly, among humans, there is a phenomenon in which a woman becomes pregnant from sexual contact, but the sexual contact fails to tear the woman's hymen and yet sperm penetrates the uterus and the woman becomes pregnant. In the case of Jesus, there is no sexual contact with a human male, her conception came from the Holy Spirit and, despite the birth, the virginity of Mary, the mother of Jesus, remained eternal.

21 Leach E. Genesis as a Myth, Jonathan Cape, London, 1969 pp. 7-24

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This is about an extraordinary myth, which requires a very deep faith in order to accept the wonderful story about the birth of Jesus. Therefore, all those who do not believe in Christianity from the beginning, do not accept this story at all. In contrast, Christians believe and are convinced that this is a true story that actually happened.

Later, those who hear the story, like the one proposed above, even if they heard the story for the first time in their lives, they do not come as a "smooth board". If they are Christians for example, from the beginning they will believe every story related to the miraculous life of Jesus. This is because they are part of a certain culture. This culture, which has common motives, values, norms and above all a common field of experiences, binds them towards a certain way of life [22]).

Here is the place to mention Claude Levi Strauss, for Strauss, the myth comes to bridge the contradictions that exist in the perception of the people themselves. When there are, for example, essential questions, questions that raise sufficiency, contradictions from the understanding of their meaning, according to Strauss, a myth is necessary that will explain and justify and bridge the contradictions and contrasts that have been created [23]).

One of the examples of the phenomenon in which the myth regulates and bridges the contradictions, which exist at least in light of the culture and

22 Solomon c. Communication, Maariv Library Publishing, Tel Aviv, 1980, page 9. Hebrew
23 Straus C. L. Myth & Meaning university of Toronto press, 1978. p.25

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values hat the reader or hearer of the myth has. As we have already seen, every hearer or reader of a myth, even if he hears or reads the myth for the first time, comes with any kind of baggage. This charge creates the contradiction that requires reconciliation.

For example, the story of Paradise - this story comes in order to settle many contradictions that arise in the reader and/or listener. All the contradictions travel from the values and norms that exist in the reader or hearer himself. For example, the whole issue of morality accompanying the establishment of the human race. The first question that may arise in the reader or listener, will be how the first person can give birth to children without marriage. Also, how can his sons marry women when they are the only people in the world. In addition, if they are the only people in the world, then they should have produced children from intercourse between brothers and sisters.

Therefore, a story had to be told of the entry of a woman outside of the normal human creation. If man, as it is written, was created from the earth, then if his partner is also created from the earth, there is a chance that the reader or hearer will see this as a moral problem of any kind. Hence, the creation of woman from the side of man, makes her part of the family but not from the same source [24]).

In the continuation of the story of the Garden of Eden, it was necessary, as mentioned, to give a logical, acceptable and moral explanation for

24 Leach E. The Structure of Myth in Leach E. C.L. Strauss, Pontana Collins London, 1970 pp. 54-82

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serious questions that may arise among the people. Certain questions were specifically in the moral realm. When people are still required to behave morally, especially in light of the demand for the prohibidion of incest, the question will be asked, how were the first people created if not in a relationship between brothers and sisters?

The story comes to present a wonderful explanation of the taboo that exists today on various variables. For example, a taboo on procreation without sanctification, a taboo on incest and the most complex taboo on being the first person to be truly the first person [25]).

Thus, if the human race is derived from the first man, then all his descendants are derived from him. Therefore, to settle these problems, Adam and Eve are presented as not human at all. Man is created from earth and divine spirit and farm is created from man's rib made of earth [26]).

In the same sense, if we return to the story of the miraculous birth of Jesus, for being the result of a connection between the Holy Spirit and a virgin woman. A woman who actually gives birth to a miraculous, divine being who becomes the savior of humanity. The question arises what is the contribution of this story to the test of the final result of Jesus' mission.

25 Straus C. L. Myth & Meaning university of Toronto press, 1978. p.25
26 Leach E. Genesis as a Myth, Jonathan Cape, London, 1969 pp. 7-24

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Again, we have to differentiate here between the perceptions that are at a distance in time. That is, when the gospels were written, the distance between the events that took place and the writers was shorter. Thus, as you move away from the events themselves, the collective memory changes, and the story becomes the memory itself. Not as it was at the beginning of things.

Therefore, the question arises again, in the short time distance of the period of events, what is the special contribution of the story of the miraculous birth of Jesus? Here, we can assume that this story comes in order to answer a serious question, which might have been asked at the time of the events themselves.

As we know, Jesus was a Jew, as a Jew the Jewish name is carried out by the triple name. That is, the person's name, his father's name and his grandfather's name are presented. This way they could recognize a person from a crowd of people living in the same environment. If a person was called Moshe, his father was called Amram and his grandfather was called Yitzchak, then that person's name would be Moshe ben Amram ben Yitzchak.

However, if the name of the father of that person is a more special name, it is sufficient to call his name by stating the first name of the Jew and the name of his father only. In the previous case, the name Amram is a

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special and rarer name than the name Yitzchak, for example, so that person will only be called Moshe ben Amram.

It must be assumed that the public who knew the man Jesus, did not call him Jesus son of Joseph, but only called him Jesus son of Mary. Therefore it is possible that the Gospel story had to justify why the name of Jesus' father does not appear in his full name [27]).

From the above, we can apparently, in relation to any existing myth, ask questions that may test the use or political meaning that the myth tries to present. In other words, the working assumption will be that every myth "conceals", apart from its visible interpretation, also significant at different levels. The mythological story does not come only to explain phenomena that need explanation in order to settle certain contradictions and/or contrasts. Especially contrasts and contradictions against norms and values that society believes in. But we also need to examine the political application that the myth implies or seeks to place.

From this it can be concluded, examined temporarily, that a myth may sometimes serve any political agenda. His appearance, presence and

27 If we look, for example, in the New Testament, we will find all the disciples of Jesus, called by their name and by their father's name - Simon bar Jonah is Peter, called Simon and his father's name is Jonah; Jacob ben Zebedee and his brother Yohanan bene Zebedee; Yehuda ben Ya'akov died, Matthieu ben Halfi, and only Jesus is left without a father's name. The accepted story at that time is that the difficult times as it was at that time in Israel, it is possible that the mother of Jesus was not innocent. It is possible that she, as the rumor was common at the time in question, conceived from a relationship she had with a Roman soldier named Pentra who was from the city of Sidon, in the Gospel according to Matthew it is told about Jesus visiting a certain house in Sidon without allowing anyone to accompany him. Also, in Germany, a tomb of a Roman soldier from Sidon named Pentra was found. Since Pantera was not Jewish, Jesus was called by his mother's name and not by his father's name, as is customary, see for example the Book of Leviticus, chapter 24, verse 10, how is a person described whose father is Egyptian and whose mother is Israeli, and to which tribe he belonged.

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repetition of the story of the myth throughout the generations, does not operate "in a vacuum". However, sometimes there is a hidden and/or overt political intention which seeks to establish certain variables whether existing and/or new, and uproot other variables.

A clear example of this is the use of the term Palestine, which is a term that changes worlds. Historically, the term Palestine came to forget the name of the original place Israel and Judah. When the emperor Hadrian was very angry at the Jewish rebellion led by Bar Kochba. The Bar Kochba rebellion succeeded in bringing about independence for only three years. This is the time it was necessary for Hadrian to mobilize the entire Roman army from distant places such as Britain and Gaul, and lead them to Israel.

It is clear that the large and trained Roman army eventually succeeded in suppressing the rebellion, while murdering more than half of the inhabitants of the Land of Israel. As punishment for the rebellion, Hadrian changed the name of the area from Israel and/or the Kingdom of Judah, to a name that would greatly anger the Jews - Philistia. Named after the Philistines who were the greatest enemies of the Israelites throughout ancient times.

Little did Hadrian know that the Philistines did not call themselves Philistines. This is the name that the Hebrew speakers gave to the tribe of the Sea Gentiles, as they were called in the Hebrew Bible, who took over

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the southern shores of the Land of Israel. The Hebrew speakers called them the Philistines, since they lived in an area called in Hebrew Palestine. Palestine means a place invaded by invaders.

Since then and to this day, the translations of the Bible in the various European languages, for whatever reason, called the Land of Israel by the name of the Roman disruption of the Hebrew term Palestine. What passed into the modern era and became a concept with political significance. Thus, a seemingly simple name, becomes the cause and will cause many struggles in the world [28]).

While almost all countries in the world, the composition of their population has changed over the years. There have always been invasions, conquests and population changes. For example, all the Arab countries of today were not Muslim until the Muslim conquest. Most of them were once pagan, with a Jewish part, with the rise of Christianity in the fourth century AD, the population became Christian. The Muslim conquest of countries such as Iraq, Syria, Lebanon, Egypt and more. Especially Turkey, which witnessed the Muslim conquest of a Christian kingdom, was conquered by Muslim nomads who forced the Christian population to convert to Islam or die. Even in the Arabian Peninsula there was a large population of Jews who were murdered by the Muslims. In accordance with the Islamic concept, which according to B. Warner is a political movement disguised as a

28 Menachem Mor, The Power and Scope of the Bar Kochba Rebellion: A New Study, in: Lauriel, 5766, 57-84, 2005 Hebrew

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"religion", anyone who is not Muslim is considered inferior in terms of the government and therefore many of the non-Muslim residents were forced to convert to Islam or be killed and/or pay half of their income as a skull tax. The conversion to Islam of many local residents led to the emptying of the coffers of the Muslim state, which forced them to go to more wars in order to enslave and plunder the property of other nations [29]).

This is the case in Europe where Most of the original inhabitants of the continent were replaced by Germanic tribes that invaded Europe from Asia and finally the American continent where European settlers took over the continent and established states there - in fact, in a sweeping way, it can be said that in most of the countries of the world today, at some point in their historical lives, an external conqueror became the ruler the new until today.

However, despite this, the Jews who are the original inhabitants of the Land of Israel, or Palestine according to its foreign name, are treated as a conqueror who "dispossessed" the previous Muslim conquerors. A completely false myth especially when it is known that most of the residents of the area known as Palestinians are actually migrant workers who arrived in the area after 1919 when the British sought to establish a British colony that would serve as an imperialist base for the British Empire.

29from Bill Warner, Sharia Law for Non-Muslims, 2016, published by the Research Center for the Politics of Islam

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The Palestinian "identity" began to take shape only after the Six Day War and even then the last identity was created only after the Oslo Accords when they had a permanent basis for the states' activity and contributions, contributions that were used to increase anti-Israeli propaganda and introduce the false myth of "dispossession" "occupation" - as Hitler He once said that if you repeat a lie many times, it will be perceived as the truth - after all, it is a political myth that hides the facts that completely contradict it [30]).

30 Masab Hassan Yosef in collaboration with Ron Barkin, Son of Hamas: the story of the Hamas leader's son who became a Shin Bet agent, from English: Dafna Levy, Moden Publishing, 2010. Hebrew

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Chapter four

The first question that arises immediately upon the presentation of any mythological story is whether people accept the story. Or more correctly to ask, how the listeners and/or readers receive the story. That is, in what sense is this story perceived by the others.

Actually, the answer to this question should be it depends on who the other side is. In other words, the identity of the listener and/or reader of the mythological story is very important to his perception of the story. When it comes to a person who seeks to understand, as Claude Levi Strauss claims, the contradiction that exists in him, this person will perceive the story as being able and/or not able to resolve the contradiction.

However, when a person is looking for a simpler, more popular explanation, as Leach claims, he too may see the mythological story as an acceptable explanation for a phenomenon that needs an explanation. Or alternatively, the mythological story fails and cannot offer an explanation that might provide a solution to the phenomenon that needs explanations.

Basically, if the listener hears or reads a mythological story, the first impression he gets is that it's just a story. That is, immediately, the person does not relate to the story of the story, as something other than a story in itself. For example, when a person reads or hears a story of Greek mythology, which tells about human-like gods, who live on Mount Olympus and maintain an almost human relationship between them, he does not

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look for meaning in the stories themselves, and perceives them as a story after all.

However, when he tries to delve deeper and understand or grasp the meaning of the story itself, he begins to see how the story explains, excuses and even promotes different variables in the reader's own culture. This, even when the reader or hearer of the mythological story does not belong to the culture from which the mythological story itself comes.

For example, the figures of the Greek gods, were humanized and to a large extent, they presented something like a superhuman. They resembled humans in their external form, but could, if they wished, appear in another non-human form. The Greek gods were similar in their attributes to the attributes of humans, but at the same time, they were more powerful than humans and lived forever.

They could have been injured, but the physical strength they had was great

More than normal people so they could heal quickly. Unlike the red blood of humans, the blood of the Greek gods, was a magical gold (ichor) that coagulated very quickly.

Although they had the emotions of mortals, such as desire, love, jealousy and hatred, and were allowed if they wanted to commit immoral acts, at the same time the humans were forbidden to criticize their actions.

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If the gods wanted, they would join the humans and form a certain relationship with him. It is also known that certain gods such as Zeus for example, had sexual relations with human women and gave birth to demigods - is a person who is half god and half human like for example Hercules, about whom there are mythological stories himself [31]).

All these stories will be perceived by the readers or listeners as stories, however, the influence of Eastern mythologies such as Babylonian mythology, Persian mythology, Canaanite mythology and Egyptian mythology must be seen to a large extent on the stories of Ionian mythology itself. Likewise, it is possible to find in Greek mythology even parallels to the stories of the Bible, which themselves are also close to the mythological stories of the nations mentioned above [32]).

The mutual influence, if it is allowed to define it that way, between these mythology stories, led several writers to believe that it is possible that these stories were not created in a vacuum. Rather, they have a certain "factual basis", which with the passage of time, gained "volume" as a result of the message being transferred from vessel to vessel and from period to period [33]).

This concept, of a common "factual" background for all myth stories, motivated a number of writers who proposed a theory that may possibly

31 From, Elisha ben Mordechai, The Encyclopedia of Mythology, Tel Aviv: Yedioth Ahronoth, 2013 Hebrew

32 Ibid: Ibid

33 See for example an article in Mako, History https://www.mako.co.il/hix-history/Article-6f30d19bff83d51006.htm Hebrew

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conflict with the religious beliefs that currently dominate public consciousness.

For example, a writer named Eric von Daniken, who claimed in his book Chariots of the Gods, that the Earth received a visit from alien beings from the galaxy. In this book, he interprets archaeological finds and ancient texts differently from the conventional archaeological interpretation. In this way, he tries to "prove" that the gods in the myths of various religions are actually extraterrestrial beings, who arrived in spaceships to Earth thousands of years ago [34]).

Another writer named Zechariah Sitchin, who actually claimed that the ancient Sumerian scriptures, tell a different story than the accepted linguistic interpretation until then. According to Sitchin, beings from a planet called Nabiru, called Anunnaki, arrived on Earth and in general made a genetic change in apes, turning them into the human race we know today.

The purpose of those Anunnaki was to turn those genetically upgraded creatures into slaves who would work in the gold mines in South Africa, in order to mine the gold used by the Anunnaki, as an essential commodity for their well-being and life [35]).

Thus, Zechariah Sitchin also claims, like von Daniken, that ancient astronauts from outer space, who arrived on Earth, are in fact the same

34 From Chariots of the Gods 1968, published in Hebrew in 1971, published by Bezalel Charikover, translated by Amashi Levin. Hebrew

35 Zachariah Sitchin and the Ancient Astronaut Theory, Zvi Yulian Rubin Hebrew 2003

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gods that man worshiped in the ancient cults. When he offers the modern parallel, when the American soldiers arrived during World War II, to remote islands in the Pacific Ocean. The soldiers were received by the local tribes, as gods. The local residents treated them as miraculous creatures with special superpowers.

These and other approaches may, at least theoretically, probably explain why the different mythology stories are similar. Also, why might the same event or events have an effect on a population that was seemingly cut off from each other [36]).

This idea of "diffusion", as a theory in the anthropological sciences, was not established as a school, but it existed at least in the early days of anthropology. In light of this concept, the traits of some cultures spread to others.

While even within this camp, there are those who claim that all cultures have a single origin. Such an extreme view, known as hyper-diffusion, believes that it is necessary for all cultures to come from one. Thus, this "father culture" would have spread all over the world through great migrations.

Some thinkers of this current, such as Grafton Elliott Smith, an expert neuroscientist archaeologist, believed that this original culture should be

36 See, for example, the Alien Bible (part 1) - the chapter "The 12th Planet", on the reading website http://www.haayal.co.il/story?id=887&NewOnly=2&LastView=2011-08-25% 2009:45:45 Hebrew

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located in Egypt. However, the more modern anthropologists claim that the similar features of different cultures developed independently [37]).

This concept of diffusion of cultural ideas and innovations tries to explain the obvious. This is because there are similar characteristics in very different and distant cultures. How and where can such identities occur without there being a connection between the cultures. Therefore, in order to try to explain the identity, there must be contact and movement of goods and people from region to region that today have no transport connection whatsoever.

With the opening of the commercial relationship between Japan and the Western world, one of the interesting phenomena developed is the possible relationship between Japan and an Israeli tribe. This approach is connected to another myth, the myth of the lost ten tribes who were exiled by the Assyrian king Shalmaneser V to the other side of the Sembation river [38]).

Evidence adduced for this theory included similarities between the legends of Emperor Jimmu and Moses, the presence of "Portuguese-Jewish" racial

37 Grafton Elliott Smith, as an expert neuroscientist archaeologist, believed that cultural "leaps" or innovations in culture, occur in a one-time fashion. and spread through diffusion to the whole world. Therefore, he sought to locate the source of this innovation. Since pyramids were found in the New World, he determined that Egypt was the source of culture. Contrary to the view of the anthropologists, he claimed that the origin of modern man is European and from there he spread throughout the world. Since Egypt is in the middle between Asia and Europe, the best cultural innovations took place in Egypt, such as irrigation agriculture, construction, etc., and from there to all regions of the world. From The Ancient Egyptians and the origin of Civilization (London/New York, Harper & Brother 1911). Grafton Elliot Smith

38 Sambation is a legendary river mentioned in the Talmud that blocks the connection between the Jews and the ten tribes that were exiled by the Assyrian king Shalmenser V - according to the legend, the river throws stones into the air all the days of the week, but on Saturday it rests. That's why he named the river Shabbat. According to the legend, at the end of the exile the river will rest and reveal the ten tribes. From Wikipedia edited by Sambation - https://he.wikipedia.org/wiki/ Hebrew

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traits on some Japanese, and similarities between Shinto and Judaism. Also, the existence of clear material findings that show a possible connection between the Hebrew language and Japanese, the Gion festival, the Japanese temple, and more [39]).

From the work of Avigdor Shechan, the Japanese television programs and the work of Eli Cohen and others, very surprising facts emerge that would be very difficult to explain otherwise than contact that took place at a certain period between an ancient Israeli tribe and the Japanese people.

One of the surprising discoveries was the use of symbols considered Jewish, the use of words that may have originated in Hebrew and/or Aramaic, a certain identity between the ancient Hebrew letters and the Japanese script, and more.

For example, the Gion Festival, the characters painted on the faces of the vessels that are led in the procession, there are for example camels, pyramids, desert and more. Elements which certainly do not characterize

39 Japanese television broadcast a whole program about a tribe called Hata who came from Korea and settled in Japan in the third century. The program presents various evidences that point to such a possible connection. This is despite the fact that from the point of view of the genetic composition of the Japanese, there is no evidence of such a relationship. But Japanese culture, at least in the light of this program and other programs on the same topic, present a circumstantial connection and physical evidence for a Jewish presence in Japan. The Israeli researcher Avigdor Shechan published research on this subject in two books: Dr. Avigdor Shechan, To the Sambation: A Journey Following the Ten Tribes, the United Kibbutz, 2003 (also published in English and Japanese). Dr. Avigdor Shechan, the Sambation River - and the Ten Tribes Beyond the Mountains of Darkness, Israel, 2017 (also published in Japanese). TV programs are Hiroshi Hayashi (July 11, 2019). The lost ten tribes of Israel + Japan (in English and Japanese). Hamamatsu-city, Japan: YouTube. Event occurs at 0-3:29. "The Roots of Japan Were Ancient Israel!?"
Apart from that, in Japan, there is a whole movement of Japanese people who believe in this theory, research and collaborate with Israeli and Jewish sources on this topic. In addition, there is an approach called Christian Zionism of a group that identifies with Israel and the Jewish people. It is worth noting the efforts of Israel's ambassador to Japan, Mr. Eli Cohen, who investigated the phenomenon himself. In addition, the efforts of Rabbi Eliyahu Avichail of the Amishev Association, who traveled to Japan and tried to trace the traces of the Israeli tribes in Japan, should be presented.

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the Japanese environment at all. The name Gion, according to the explanation of the Japanese, is actually a corruption of the Hebrew term Zion.

It turns out that this is not the only Hebrew distortion that the Japanese make use of. According to Avigdor Shechan, who found more than five hundred words in Japanese that have the same expression and meaning as words in Hebrew, the term Buddha is a term in Hebrew that means Bo Da, come and know. Likewise, the Japanese term samurai, comes from the Hebrew and is called Shomer Aai, the keeper of the island. Since the Japanese do not pronounce the sound "shi", any "shi" will become "si" in Japanese.

Therefore, the most surprising thing about the Japanese TV show is that the most common sport in Japan, sumo, is actually a ritual in which a person fights against the deity and its origin, according to the explanation, from the fight that Jacob fought at the Yabok pass against the angel. A struggle in which the angel changes Jacob's name from Jacob to Israel - hence Sumo, in Hebrew Shemo is his name [40]).

The legend of the ten lost tribes of Israel is a legend unique to the people of Israel, and has no equal in the legends of other nations. Admittedly, there is a legend among various peoples about a "hidden"

40 In the same program, for example, the calls that the referee calls during the sumo competition are shown, they are actually calls in Hebrew, hake yoi, hake yohi, which means hit him, and uketa, which means you lost the game tube.com/watch?v=MdLtlgRppYQ&list=PLVG4-x3jm2i7AEGcDb1FZbehE5hARIcUw&index=7

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messenger who will be revealed at the end of time. However, the fact that a whole people may be revealed in the last days, this is a very unique legend for only Jews.

In the book of Ezekiel chapter 37 verse 16 God asks Ezekiel to take a tree and write the name Judah on it and another tree and write the name Israel on it. When the sign is to bring together the two signs written on the trees that the prophet is holding. The two pieces of wood that were separate will become one tree at the end of time.

In fact, in all the visions of the prophets, the thesis is presented that in the last days all the tribes of Israel, twelve in number, will unite and become one united and strong nation.

It should be noted that Rabbi Eliyahu Avichail, who founded the "Amishab" association, made it his goal to locate all the scattered tribes of Israel in the world and bring them together. For example, he discovered the Menashe tribe in northern India and had them brought to the State of Israel where they were absorbed as part of the Jewish people.

For example, a myth or legend among the Jews about the appearance of Elijah the prophet in the last days, comes as a legend following chapter 3 verse 23 in the book of Malachi in which the prophet brings the words of God saying that in the last days God will send Elijah the prophet to the people. From this the rabbinic commentators concluded that Elijah the prophet is the harbinger of redemption and therefore the gift to Elijah the

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prophet comes every Shabbat night, on Passover and on various occasions such as the circumcision ceremony.

When in any of the events mentioned above, according to the belief of Rabbinic Judaism, redemption may occur. A similar belief exists among the Shia Muslims who are also waiting for the Mahdi "hidden Imam" in Arabic, that is, the destined one - this Imam will come who will come at the end of time, save the world from violence and injustice, and return Islam to its original traditions of the "Prophet" Muhammad. According to the Shiites, the last imam is the 12th imam who was born according to their belief 1,300 years ago, and since then he has been hiding among the believers themselves and as mentioned will appear at the end of days to redeem the Shiites in the theological debate they have with the Sunnis [41]).

As we see, myths may spread among peoples who are in any kind of relationship. One of the most common myths is the "end of days" myth. According to this myth, the world must eventually be destroyed. That is, people consciously expect that one day, the world as we know it will come to an end.

In fact, even atheists believe in the myth of the end of the world. Admittedly, each of the groups presents different claims and reasons as to why the world will come to an end, but they all agree that at some point

41 "The Disappearing Imam" video of a lecture by Prof. Emzia Baram, University of Haifa https://web.archive.org/web/20100310053448/http://actv.haifa.ac.il/programs/Item.aspx?it=719

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the world will come to an end. Such a claim is supposed to be the opposite of the concept of "evolution" held by different people.

In light of the claim of those who believe in "evolution", the world is getting better and better to accommodate the most suitable for the continuation of life. Compared to the "survival of the fit", those who do not fit "go extinct" and disappear from the global genetic pool. Thus, according to this claim, people who will preserve the planet will have to be more successful than those who do not preserve the quality of the environment.

In fact, if preserving the quality of the environment and the integrity of the earth is a better quality. As well as if those loaded with better qualities, qualities that are adapted to the environment in which they live.

After all, the conclusion should be that all those who survive will be the ones with the better quality, that is, those who protect the environment. However, if a large part of the survivors are those people who are not interested in protecting the planet, what conclusion can be learned from this.

Or that preserving the earth and its integrity is not a trait that is beneficial for adaptation and survival. Or on the other hand the concept of evolution cannot be correct in this case.

That is, or not maintaining the quality of the environment and the integrity of the earth is a good feature for human adaptation.

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Or it is impossible to drop the "bomb of evolution" comprehensively on each and every subject. Hence, there are critical issues such as survival, which evolution cannot always explain in the best possible way.

From here the result will be that there is nevertheless a real fear of the destruction of the earth. Remove it may be not protecting the environment as the ecologists claim. Excessive use of fossil fuels, which may increase the "greenhouse effect" which will cause the sea level to rise which will wash away the continents. Or because of the many sins that humans commit as certain theologians claim. Also, because it is the fate of the people who are to be judged on the day of judgment as other theologians claim.

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Chapter five

As mentioned, the concept of the world coming to an end is common to Rabbinic Judaism, to Christianity in all its shades and of course to Islam itself, which developed by taking elements from Rabbinic Judaism and Christianity. In these three theological concepts, there is the so-called "vision of the end times".

Eschatology, a term from the Greek that means, the theory of the last with an allusion to the events that are supposed to occur in the last days. What is interesting is the fact that in these three theological currents, rabbinic Judaism, Christianity in all its shades and sects and Islam in all the sects integrated into it, there is a figure of a savior, redeemer and helper for the believers and/or for the whole world itself.

First, it should be noted that there is a significant difference between the Torah of Moses and Rabbinic Judaism. Rabbinic Judaism, despite the good will, has nothing to do with the Torah of Moses as it is expressed in the Torah and the Hebrew Bible. This is because the theological hierarchy in the Torah of Moses does not mention at all the level of the rabbis as being responsible for the spirituality of the people of Israel.

The spiritual "authority" of rabbinic Judaism relies solely on what is written in the chapters of the fathers in the Mishnah. The chapters of the fathers were written by rabbis themselves and not by any other external authority. Apart from this, all the apparent "authorization" that the rabbis have, is

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based on a deception that stems from Deuteronomy, chapter 32, verse 44. When Moshe plays the song "Listen" in the ears of the Israelites, he and Yehoshua (written Hoshea) ben Nun.

The singing of the song that sums up Moses' prophecy is not the transmission of the entire Torah to Joshua. Also, what is written in the book of Joshua, chapter 1, verse 8, does not obligate Joshua's participation in the process of passing on the Torah, but in maintaining it for himself in his political conduct. As we have always known, the people of Israel had two leaders - a political leader starting with Moses and ending with the last king of Judah, and a religious leader starting with Aaron the priest and ending with the high priest who was murdered during the destruction of the Second Temple in 70 AD.

Even during the time of the Hasmoneans, who were themselves from a family of priests, they took the political leadership, and the high priest from the house of Zadok the priest, was the spiritual leader. The destruction of the Second Temple leads to the control of the rabbis over the spirituality of the people, which leads to the “Halacha”, the instructions of the rabbis who require the people to behave in accordance with the requirements of the rabbis and not in accordance with the requirements of the Torah itself.

The most interesting and striking thing is that before the period of the end of the Second Temple, there was never any talk among the Jewish people

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about a Messiah. A man who will come and redeem the people from the torment they are going through under Roman rule. The concept of a messiah only became real when the rabbis began to preach about a miraculous being who would save the people.

In retrospect, the rabbis adopted for themselves parts of the Hebrew Bible, which speak of a future appearance of a king from the house of David who will reign under David his father forever. From these verses, which were interpreted mystically, rabbinic Judaism developed the concept of the Messiah and the days of the Messiah. All while "adapting " What is written in the Hebrew Bible for their needs.

As mentioned, the concept of the future redeemer, accompanied by another myth of the "resurrection of the dead", creates a kind of illusion of a special place where special people stay after death. This place was called "Paradise", after that magical and ancient garden, which he established according to what is written in the book of Genesis, chapter 2, verse 8 - where it is written that God plants a garden in a place called Eden, and is in the east [42]).

All these variables contributed first and foremost to bringing hope to people who currently live in extremely difficult living conditions. The feature in which a suffering person is told that he will receive the reward he

42 "...And the LORD God planted a garden eastward, in Eden; and there He put the man whom He had formed. .." Genesis Chapter 2:8

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deserves, makes that person adapt better to all the difficult conditions he is currently under.

Hence, both the theme of Messiah and the theme of "resurrection of the dead" and the good life after death, work excellently among people who, without these variables, would despair and find no interest in life. Since one of the most important commandments in the Torah of Moses is to preserve life, ceasing it because of suffering becomes a significant offense for the person who believes [43]).

The myth of the "resurrection of the dead" is not something new in the ancient world. A large part of the gods of the ancient world, for example the god Tammuz, died and was resurrected every time. According to Sumerian mythology, Akkadian mythology, Egyptian and Greek mythology, the Sumerian Tammuz, married to the goddess of love and fertility, (The Sumerian Ina and the Akkadian Ishtar) the counterpart of Osiris in Egyptian mythology, and of Adonis in Greek mythology.

Every summer Tammuz dies and he goes down to Sheol (world of the dead), where he stays until the winter when he is resurrected. When Tammuz is in the world of life, or in Sheol, parallels to the seasons and crops. In fact, Tammuz is the only god allowed to come back to life [44]).

43 "...I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; …" Deuteronomy Chapter 30:19

44 In the Babylonian culture, funeral rites were held for Tammuz. For several weeks, they used to mourn the death of Tammuz, at the beginning of summer, at the same time as the supposed death of nature. In the dry summer season in this area there is no precipitation, no flowering, and no new agricultural crops. From the entry Tammuz, Biblical Encyclopedia - Volume 8, pp. 582-592 Hebrew

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To mention here the whole ritual of arranging the graves for the dead in ancient Egypt for example. Ritual of arrangement of graves that also has a parallel in different parts of the ancient world. According to this practice, objects that can be used by the deceased in the "next world" are left in the grave of the deceased. Such items have been discovered in archaeological digs around the world, which may suggest that people believed that life did not end with death, but had continuity elsewhere.

From this it will be clear that there is a different place for people who have done good in their lives compared to a place for those who have done bad. Therefore, it is to be assumed that the various theological concepts, based on this, built a system of behaviors that would be considered good deeds, versus other behaviors that would be considered bad. Thus, in order to determine where the person belongs, after his death, it was determined that there must be a kind of "trial" in which the good deeds of the person are weighed against the bad deeds.

When theological concepts take over the public space, they dictate the rules of behavior of those who are called "believers" of that concept. Through the "promise" of a special future in the special place, the theological concept manages to direct the behavior of the "believer", subject to the various needs of that concept.

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For example, the Muslim theological concept that indicates the reward of the "martyr" that "martyred warrior" of "Jihad" who died in the "war against the infidels".

Through the promise of retribution in the Muslim "Paradise", the inventor of Islam manages to direct the behavior of the "believers" in favor of political control initially over the entire Arabian Peninsula and finally over the entire Middle East, and later on over other parts of the world far from the origin of Islam.

The concept of Islam revolves around the spoils of war - spoils which especially encourage men to participate in the war struggle of Islam, a struggle known as "Jihad" whose goal is to conquer the whole world for the benefit of Islam - the spoils allowed in the wars of "Jihad" are mainly women for sexual purposes, And so when a "Jihad fighter" is killed in a war, his booty is not taken away from him and he even receives a special booty, 72 eternal virgins that are at his disposal for his sexual goals that will satisfy his wild sexual pleasures.

Thus, the inventor of Islam, guarantees the participation of men, since his view of life revolves mainly around sex - he married nine women when the youngest was 6 years old and had sex with her when she was nine years old (this is why the age of sexual maturity in Islam is nine years and it is permitted according to The Islamic Sharia for marriage - recently a law was passed in the Iraqi Parliament allowing marriage to a nine-year-

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old girl - a custom accepted in countries governed under the Islamic Sharia, such as Yemen, Afghanistan and more [45]).

Many girls at this age die from blood loss from being too immature for sexual contact by an adult man, and , it is known about pregnancies and births that end with the death of the girl giving birth and the baby) - apart from the nine wives he had, he had dozens more concubines and sex slaves - therefore, he serves as an inspiration for his "believers" especially for all those interested in cultivating their sexual goals [46]).

According to David Wood, an apologist for the Christian theological concept, a renowned expert in the field of theological debate with Muslims and others on the subject of Islam, Islam takes, according to Wood, the "animalistic" behavior of man and brings it into the theological framework of Islam. According to him, if a person, for example, spends every night in clubs and sleeps with many women, he will be considered an adulterer in general and even in Islam he will be considered an adulterer and morally corrupt.

However, if that person, the irredeemably blind, converts to Islam and joins a group of jihadists, he can marry four women and collect as many slaves and sex slaves as he wants for sexual purposes. The result is the same, a man sleeps with many women, but the difference is that he does it in the Muslim framework and therefore it is allowed and will even be

45 The Life of Muhammad, a. Guillaume, Oxford University, 1955

46 see for example Bill Warner/ Center for the Study of the Politics of Islam - broadcast lectures https://www.cspii.org/learn-political-islam/

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considered "righteous" acting in accordance with the laws of the Muslim Sharia. As mentioned, the result will be the same, a man who sleeps with many women, and does not respect the accepted monogamous concept in the world. But the difference is that he does this in the Muslim framework and therefore it is permissible since he imitates according to Surah 4 ayah 65, the actions of the inventor of Islam.

Another thing, if a psychopathic person goes on a killing spree and kills people, he will be punished, but if he converts to Islam and goes on a killing spree in the name of Jihad. Therefore, from time to time it is reported about such a person, of Muslim origin, who goes on a murder spree and murders innocent bystanders in cold blood. This murderer, according to Wood, if he is killed as a result of this useless killing spree of his, will be accepted as a hero in Islam and will even be guaranteed a Muslim "paradise", where he will have 72 virgins to beat whom he can use for intercourse all his days in this Muslim "paradise".

Thus, in fact according to David Wood, the inventor of Islam, did not change the violent nature of the inhabitants of the Arabian Peninsula, but provided them with a framework to carry out their most "beastly" desires and urges [47]).

Admittedly, we do not intend to present here the entire nature of Muslim law, we will only mention here the issue of the clear discrimination that Islam presents. For Islam, the world is divided into Muslims and infidels

47 The Truth About Ramadan, https://www.youtube.com/watch?v=K8DnIm1FkF4

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who need to be oppressed, destroyed and enslaved. Thus, more than half of the Muslim Shariah talks about the apostate and what fate awaits him under Islam [48]).

In addition, it is possible to present the Christian theological concept. It is true that Christianity also preaches discrimination in the life after death in which only those who believe in Jesus will participate. which claims that everyone who believes in Jesus will never die. That believer in Jesus, receives eternal life in the Christian "Paradise", on the other hand, the (Christian) sinner who did not confess and received faith in Jesus who supposedly died for him, will receive the fire of "eternal hell" [49]).

On the other hand, the religion of Moses offers and rabbinic Judaism accepts, every person regardless of his religion and belief can receive the right to a good life after death, provided that he keeps the seven instructions that God gave to all mankind - instructions for the sons of Noah - all mankind [50]).

In order for this myth of "Heaven" for the various believers to be real and tangible for those believers, the various theological concepts had to add

48 From Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing

49 Mordechai Rotenberg, On Life and Immortality: Images of Heaven as Shapers of Behavior: Christianity, Islam, Judaism 2008, Reuven Mass Publishing Ltd., Jerusalem. Hebrew.

50 The seven commandments are mentioned in the various chapters of the Hebrew Bible and they constitute a group of instructions whose purpose is to offer all of humanity a moral way to communicate with God - these seven instructions are the prohibidion of eating animal flesh while alive - which shows cruelty and inhuman behavior; to accept the good and the bad caused to man and not to curse the deity every time there is a problem; It is forbidden to usurp, steal, deceive others; It is forbidden to murder and kill others; manage the disputes through a court with rules and laws accepted by all; It is forbidden to worship idols made by human hands or forces that have no real ability to help a person; Prohibidion of incest while defining marital relations outside the immediate family circle - this definition depends on the culture, and therefore, there is an obligation to define the limits of the permission to have sexual relations among one's families.

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another layer to this myth. The reference here is to the same concept of the "resurrection of the dead". Without "resurrection", the whole "heaven" theme would not be effective at all. After all, in order to know if "Paradise" really exists, its residents must "come back to the lands of the living", and testify to the existence of the wonderful "Paradise" in which they live.

After all, it is known that as of today, none of the people who died, came back to life and could "tell" about the "experiences" that occurred for them after death. People, and even the most believers, will not be able to be convinced of the existence of "Heaven", without the testimony of those who have experienced it. Therefore, in order for people to even believe that this is possible, the theme of the "resurrection of the dead" had to be added as mentioned. Therefore, the myth of the "resurrection of the dead" is intertwined with the various theological concepts.

This theme of the "resurrection of the dead" was intertwined as mentioned in all the different mythologies of the ancient world. Therefore, it was very easy to "convince" people that people can be brought back from the dead. In the Hebrew Bible, it is told about two such cases in which the prophets Elijah and Elisha succeeded in bringing back to life people who had already died.

The prophet Elijah revives the son of the woman from France in the book of 1 Kings, chapter 17, while the prophet Elisha revives the son of the

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Shunammite in the book of 2 Kings, chapter 4. Christian theology tried to parallel Jesus and his actions with other figures in the Hebrew Bible, starting with the character of Moses son of Amram and ending with the character of various prophets. For example, Elijah being alive forever, the miracles performed by the prophet Elisha such as healing the leper, healing the blind, and raising the dead - while For Kabbalah, the method in Christian theology is that all the predecessors constitute an ancient type of the character of Jesus [51]).

The promise of a "better" life in the future is also reflected in the nature of man's actions in life on earth. Here, it is necessary to see precisely the approach of the Torah of Moses as reflected in the Hebrew Bible. According to the Hebrew Bible, the dead people go to "Sheol" - despite the desire to interpret things in a modern way, the Hebrew Bible does not mean all the people who are alive In a place known as "Sheol", rather, this is the so-called underworld.

The concept of contrast requires explanations here - the concept of the Hebrew Bible divides the world into three parts. Just as it is described in the book of Genesis, chapter 1, verse 6 - God divides the world into three parts. What is above, the sky and what is under the sky, the earth and finally what is under the earth This is the "Sheol". In the heavens dwells the Almighty God, on the earth dwells the people, while the "Sheol" dwells all the dead.

51 - Justin Taylor, Elisha as a Type of Christ and His Disciples, The Gospel Coalition

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In contrast to the concept of the "resurrection of the dead" of the theological concepts such as rabbinic Judaism, Islam and Christianity in all its forms, the dead are called in the book of Daniel, chapter 12, verse 2 "old men" - they are those who sleep in the underground. Although Daniel supposedly presents the awakening of the sleepers of the dust, it does not require that they die - this should be seen as a metaphor for those in exile who are not on their land and suffer for it [52]).

From the context of the entire chapter, the book of Daniel, chapter 12, we can learn that it is about a vision that Daniel sees as a result of the great desire he has for the redemption of the people - this vision in which the people will be redeemed and saved is presented more as a metaphor, and it is not about the resurrection of the dead as the concepts try to associate with it Theologies that from the beginning believe in the resurrection of the dead and look for "proofs" in scripture that will "guarantee" their view.

The whole vision described can be considered as a desire to encourage the listeners that redemption is near - for anyone who is suffering today, a "prophecy" that will take place in many years for which he has no certainty that he will be among the living will not help anyone - for the

52 According to Ibn Ezra's commentary, which quotes the words of various commentators, Rabbi Yeshua claims that this is an analogy to the people of Israel in exile who will wake up and understand and then be able to finally be redeemed. The other commentators like Ganan Rashi and others add what is not written that supposedly those who do not wake up will be cursed for the worlds - even though the scripture mentions only all those who wake up among them there will be those who will be redeemed and those who will not "...And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence..." Book of Daniel, chapter 12, verse 2.

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person who is suffering now, wants an immediate solution to his distress and is not looking for words about the future to come .

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Chapter six

In the field of comparative analysis of the various theological concepts, it is "acceptable" in principle to analyze both the theological concept of Rabbinic Judaism and the theological concept of Christianity in all its various shades. Very little effort has been devoted to objectively analyze the theological concept of Islam. The only scholars who examine Islam are those apologetic speakers who try their hand at theological debates against experts in the Muslim theological concept.

Many questions arise regarding the origins of Islam, its influence on the world, the essence of Islam and its way of promoting the practical ideal. One of the fundamental questions in this field is the origin of Islam. The "accepted" view today is that the inventor of Islam lived in the seventh century AD in the present city of Mecca. At one point he runs away from her and reaches a city where most of the inhabitants were Jews, called Yathrib.

While in the city of Mecca, the message of the inventor of Islam was moderate and tolerant, his message brought to the city of Yathrib, is a more militant and offensive message. The inventor of Islam preached Islam for 13 years in Mecca and received 150 Arab converts who converted to Islam. He went to Yathrib, is Medina and became a politician and a soldier. After two years in the country, all the city's Jews were murdered,

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enslaved or exiled. He was involved in a case of violence on average every 6 weeks for the last 9 years of his life [53]).

The early Meccan Qur'an is religious. The later Qur'an that was written in Medina is very political. It is important to note that they often state things that contradict each other. This is the basis of Islamic dualism. The historical Qur'an has a story. It begins with singing about God. He then declares war on anyone who disagrees with Muhammad. It indicates the destruction of the infidel and tolerant local Arab culture [54]).

According to researcher Jay Smith, everything we know about Islam comes from sources that Muslims tell us. There is actually no empirical comparative research that might even justify the existence of various variables that are currently taken for granted [55]).

Jay Smith shows that both the biography of Muhammad the inventor of Islam and the hadith stories were written more than 200 years to 300 years after the alleged death of the inventor of Islam in 632 AD. That is, the information we have today about the inventor of Islam, information that comes from two main sources, the life of Muhammad known as "Al Sira al Nabwiah", meaning the prophetic story (or the story of the prophet), and the hadith, two sources that make up 86% of the Muslim Sharia, were written Many years after the events that happened [56]).

53 The Life of Muhammad, a. Guillaume, Oxford University, 1955 p. 660

54 From Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing

55 The Truth About Islam's Origins - Jay Smith https://www.youtube.com/watch?v=iQCqhuGPHTQ&t=437s

56 According to Bill Warner, the Islamic Sharia consists of 14% Qur'an, that is, according to the Muslim faith, what God dictated to Muhammad and 86% from the story of Muhammad's life "Al Sira" and

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From this it follows that there is already doubt about the existence of a person named Muhammad who invents Islam. According to J. Smith, the name Muhammad, which means blessed, was written for the first time at the end of the seventh century, in 692, when a man named Abd al-Malak, who built the mosque on the Temple Mount, marked a tablet that placed the name instead and even displayed the name on coins he minted. However, those who presented Muhammad as the inventor of Islam and the Muslim theological concept as theology itself were the kings from the House of Abbas who reigned in the region of today's Iraq [57]).

The essential question was raised by a researcher named Patricia Crona who claimed scientifically that Mecca is not a city where the Muslim theological concept was founded [58]). The city of Mecca, like the entire Hijaz region, is important to Muslims for being the birthplace of Muhammad and of Islam.

However, if Mecca is not could have existed as a city in the period under discussion, there may be a fundamental problem in understanding these myths - of the inventor of Islam Muhammad and of the city of Mecca.

According to Crona, all the descriptions in the Qur'an itself of the city of Mecca, do not fit the natural environment in which the city of Mecca itself

what he said "Hadith" - thus following the foundations of Islam Leads to the imitation of Muhammad's life and actions - as explicitly written in Sura 4 ayah 65 - from Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing

57 Not only does the schedule not match, but also the place where all the writers and bringers of the things lived are hundreds of kilometers away from the place of the "occurrence" according to the traditional Muslim concept Hijaz the cities of Mecca and Medina - The Truth About Islam's Origins - Jay Smith https://www.youtube .com/watch?v=iQCqhuGPHTQ&t=437s

58 Crone, Patricia (1987) Meccan Trade and the Rise of Islam. Princeton University Press.

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is located today. Beyond that, the description of Mecca places it on the main route of the caravans. This is because Muhammad himself was leading camel caravans on the Silk Road. When he was engaged in trade in the name of his older wife Khadija [59]).

Convoys of silk and spices passed overland on the "Silk Road" that led from China through the Caucasus to Europe. However, some of the goods were also transported by sea. Here it should be mentioned that until the invention of more accurate navigation tools, most maritime trade was done close to the coast.

That is, the sailors on the ship could see the coastline that served as an indicator for their voyage. Therefore, in this sense, port cities on the coast of the sea or at the mouths of rivers were very significant in these journeys. Since the city of Mecca is deep inside the Arabian Peninsula, such a city could not be used as a commercial city at all [60]).

As mentioned, all the geographical and scenic descriptions that the Qur'an describes of Mecca, actually place the current Mecca of today which is supposedly in the wrong place. According to Krona, Mecca according to the description in the Qur'an and according to the known commercial facts, should have been located about a thousand kilometers further north, in the region of today's Jordan [61]).

59 Ibid: ibid

60 Ibid: ibid

61 Apart from the geographical description that does not fit the Mecca region of today, the language in which the Qur'an is written betrays the origin of the location of the Arabic dialect used in the Qur'an. According to scholars such as Al Fadi, who claims that the Qur'an was not written in Sabaean Arabic but in Nabataean Aramaic - this can be proven from the invention of variables such as Ta Marbuta,

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G. Smith also emphasizes that in light of the Muslim belief that the first man lived in the city of Mecca, Abraham and his sons Ishmael and their descendants who according to them built the Kaaba building, as well as the findings of many prophets from the Hebrew Bible who lived in the Mecca area, various archaeological findings were supposed to be found.

However, the notable absence of archaeological findings in the area of today's Mecca proves that before the transfer of the place during the Abbasid dynasty there was not even a Settlement [62]).

This is especially noticeable, since on the other, African side of the region, there is a development of civilizations, cities and people. This is because on the side of the desert, the Arabian Peninsula, life is not possible and therefore does not exist at all - the distance of today's city of Mecca from the shores of the Red Sea, and its being in the heart of the desert, does not fit either the description of the city in the Qur'an or the actual terrain conditions that do not allow life without available water sources [63]).

Allegedly, the city of Mecca was chosen as a "holy" city only in the eighth century, about a hundred years after the events described in the Qur'an. The question arises why Mecca was chosen as a "holy" city and by whom? Also, what city was the original "holy" city before Mecca was chosen as the current "holy" city?

Alif Maksura and is the knowledge in the Qur'an, which was not found in Sabaean Arabic which later adopted these elements CIRA International- It's All Fraudulent - Historical Anachronism of the Qur'an -

62 The Truth About Islam's Origins - Jay Smith https://www.youtube.com/watch?v=iQCqhuGPHTQ&t=437s

63 Ibid: ibid

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In order to try to answer these and other questions, it is necessary to trace physical findings. This is because, as we have seen, all the scriptures that make up the Islamic Sharia were written between 200 and 300 years after the events themselves. Thus, from the beginning these sources accepted things as they were and did not hesitate to present the transition itself.

"Help" comes from a researcher named Dan Gibson. Dan Gibson lived for many years in the Middle East and was very interested in Muslim archaeology. In an in-depth and serious study, he proposed a theory that changes the traditional perceptions regarding the birthplace of Islam.

According to Gibson, it is possible to check the holy place according to the prayer direction of the mosques.

With the help of analysis using the satellite, GPS, he was able to isolate three periods of mosque construction according to the prayer direction of each and every mosque. The direction of prayer is called "qibla" in Arabic and is marked by a stone placed inside the mosque. However, the entire structure itself is supposed to be directed towards the "holy" place for prayer.

The Muslim theological concept adopted the theological concept of Rabbinic Judaism, according to this concept, the Jews pray towards Jerusalem. This is because in the book of Kings 1, chapter 8, verses 23' to 53', it is explicitly written that prayers to the Temple that Solomon built in

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Jerusalem, will be answered by God. Based on such a concept, apparently even the Muslims directed their prayers towards the "holy" city where the Muslim "temple" Kaaba is located.

As mentioned, Gibson distinguished three periods in which mosques were built - the first period until about 720, when the Qibla, showing the direction of prayer, was offered towards the city of Petra.

The second period, until the end of the tenth century or so, is more confused. When in this period you can find mosques with the direction of the prayer to Petra, mosques with the direction of the prayer towards Jerusalem, and we also find mosques whose direction is directed towards the current direction towards Mecca. In this confused period, they increased what was done in Egypt, when a mosque was built offering two prayer directions. Finally, from the beginning of the eleventh century onward, all mosques were built with a qibla, which directs the direction of prayer in a uniform direction, towards Mecca of to day [64]).

Dan Gibson describes in detail how the city of Petra actually contains all the details that the Qur'an tells about Mecca. It even parallels the ancient name of Petra, which was called "Baka", which describes the valley in which it lay.

According to Gibson, the area of Petra offers all the important variables for the pilgrimage ceremony. For example, Mount Arafat, the holy mountains of

64 Dan Gibson The Sacred City -https://www.youtube.com/watch?v=5tth1QVg780

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Safaa and Marwa, and even the "Zam Zam" spring "The famous one who, according to Muslim legend, saved Hagar and Ishmael from death [65]).

In fact, according to Jay Smith, before the seventh century, the current Mecca was never an existing city. The new builders built in Mecca the new "holy" city, all the variables that would have been seen as places of worship in Jerusalem. According to Smith, the builders of the new Mecca knew in advance what needed to be built in order to make the place holy [66]).

During the many years in which research was conducted on the subject of Islam, never, according to Jay Smith and others, did the various researchers dare to challenge the accepted myths as the Muslims themselves propose them. The various researchers treated those myths as if they were facts and investigated the subject within the accepted area that they were allowed to investigate.

According to Robert Spencer, another renowned Muslim researcher, this is mainly due to the fear of "angering" the Muslim population. Which may probably lead to riots and unrest [67]).

For this reason, according to the new scholars of Islam, traditional scholars of the field have found "flaws" in Dan Gibson's quantitative research-based approach. The main argument against Gibson's view was from a

65 Ibid: ibid

66 The Truth About Islam's Origins - Jay Smith https://www.youtube.com/watch?v=iQCqhuGPHTQ&t=437s

67 Robert B. Spencer Did Muhammad Exist?: An Inquiry Into Islam's Obscure Origins. ISI Books. 2012.

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researcher named King Which is the crux of his argument against the facts that Gibson offered, speaks that the Muslims were not that "talented" as builders and therefore they actually did not build the Qibla correctly in the accepted direction.

Thus, according to King, Gibson's findings are "tainted" to begin with, and therefore cannot "prove" anything [68]).

According to Jay Smith and other researchers who are in favor of more open research, King paid little attention to the facts of not finding the fauna and flora, as described in the Qur'an, in the area of Mecca where it is today. Also, there is no reference to the language in which the Qur'an was written, a language that is not the same as the accepted language in the Arabian Peninsula.

Also, there is no reference in King to not finding water at all in the area of Mecca today. Which proves that without the huge investments of the authorities in the Arabian Peninsula, the city of Mecca today could not exist at all [69]).

Here is the place to mention an issue related to the existing relationship between the accepted concepts in science and their struggle with new concepts that try to offer a new interpretation and/or findings that

68 "King: The Petra fallacy The Petra fallacy - Early mosques do face the Sacred Kaaba in Mecca but Dan Gibson doesn't know how / Comparing historical orientations with modern directions can lead to false results". ResearchGate. Retrieved 4 February 2021.

69 According to G. Smith, Mecca currently receives water from desalination plants operated by an American company - and does not rely on water from the "Zam Zam" spring, which also receives its water from a desalination facility located dozens of kilometers from Mecca itself.

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researchers did not consider and/or omitted from the general structure of the subject of investigation itself.

In their book Forbidden Archaeology, Michael Carmo and Richard Thompson claim that traditional research ignores any variable that does not meet the accepted "standard" or the agenda set by the researchers themselves.

Any researcher who contradicts the accepted agenda in the relevant field of research receives a "cold shoulder" from his fellow researchers and feels isolated and cut off from the research community until he "aligns" with the "line of perception" accepted by researchers. As a result, according to Kermo and Thompson, researchers are not willing to "take risks" and offer new interpretations and/or concepts that would not be acceptable to the accepted "research line". Which ultimately leads to the "disappearance" of findings that do not coincide with the "accepted" concept in the relevant research field [70]).

Hence, the "conservatism" in research becomes what is known as the "inheritance" system, which passes the mistakes of the previous generations to the next generation of researchers. The problem is that new researchers do not "dare" to challenge the previous approaches, unless they are approaches closer to the issues they want to attack. Like instilling theories of "fluid" gender and/or incorrect biological possibilities and/or all the different woke concepts, which are happily promoted.

70

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Chapter seven

Robert Spencer, a well-known Islamic scholar, has been engaged for many years in the field of comparative research of the Muslim theological concept, published in 2012 a book called "Did Muhammad Exist". In this book, Spencer actually argued that the character of Muhammad is not a historical figure but a mixture of traits gathered from various sources in order to present a sort of heroic figure [71]).

Not getting into the theological debate of things, but we can add as suggested earlier by J. Smith, all the biographical material about the inventor of Islam was published many years after his death which was set at 632 AD. It should be noted that according to Smith, the material offered in the name of a certain biographer, comes through a secondary and tertiary source. So that even Muslim religious scholars agree that there are stories about the inventor of Islam that are not acceptable [72]).

It should be noted here, for example, that the Shiites, as a Muslim sect, do not accept the Hadith - these are the things that the inventor of Islam said and are a significant part of the Sunni Muslim Sharia. Admittedly, the refusal of the Shiites to accept the Hadith is mainly political. That is, the Shias differ from the Sunnis regarding the legal heirs of the inventor of Islam. According to the Shiites, Hassan and Hussein, the sons of Ali, the

71 Robert B. Spencer Did Muhammad Exist?: An Inquiry Into Islam's Obscure Origins. ISI Books. 2012.

72 Ibid:ibid

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son-in-law of the inventor of Islam, are the inheritors of the laws and therefore deserve to stand at the head of the believers [73]).

The central claim of the Muslim theological concept speaks of traditions that must be followed. Therefore according to Surah 4 Ayah 65, a Muslim should imitate Muhammad in order to receive the reward he deserves as a Muslim. How should Muhammad be imitated, through these traditions contained in the three Muslim writings: the Qur'an, the Hadith and the Sira. The Qur'an, according to them the words of Allah revealed to Muhammad in parts. The hadith, according to Muslims, are the words of Muhammad during his life and the Sira, are the actions of Muhammad [74]).

However, when the researcher Jay Smith claims that in his investigation of sources from the seventh century, the century of the establishment of Islam, the traditions on which Islam is based can be refuted. First he tries to undermine the chronological basis of the Muslim sources from which the traditions derive as expressed in both the Hadith and the Sira According to him, the earliest sources on this subject come about 200 to 300 years after the death of the inventor of Islam.

Thus, none of the writers were alive at the time of the events they narrate. Also, the writers like Ibn Hisham and Al Bukhari, not only lived more than 200 years after the death of the Muslim "Prophet", but also

73 In the battle of Karbala in 680 AD between the grandsons of the inventor of Islam and the messengers of Yazid I, a caliph from the Umayyad House who demanded that Hussein recognize him as a legal caliph, which Hussein did not agree to, in this battle Yazid I's representatives, led by Omar bin Asad, slaughtered the entire entourage of Hussein's booty from https:// www.britannica.com/event/Battle-of-Karbala

74 from Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing

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lived hundreds of kilometers from the place where the events themselves took place. Thus, it is very possible that the events really existed, but over the years until they were reported, the information was changed, improved, updated and became information that cannot be trusted [75]).

From this, the conclusion Smith reaches will be that since the Islamic traditions claim that the Qor'an is the last message of Allah, Muhammad is the last prophet and Islam is the perfect religion, then challenging the authority of the book, the Qor'an, challenging the mission of the inventor of Islam, Muhammad and challenging the place where everything took place, Mecca, makes all Muslim theology irrelevant [76]).

According to Jay Smith, who presents coins and rock inscriptions from the period in question, i.e., the seventh century AD, the century in which, according to Muslim traditions, the Muslim "prophet" lived. Coins do not crumble because they are made of silver, gold and copper metals which do not deteriorate over the years and also writings on the rocks may survive for many years. It should be noted that coins are not only used as a passing currency for the merchant, but are also used for rulers as proof of their rule. Every time a new ruler rises, he creates coins to establish his rule [77]).

75 Investigating Islam with Dr. Jay Smit https://www.youtube.com/watch?v=40DclW84HkM&t=179s
76 Ibid:ibid
77 The Truth About Islam's Origins - Jay Smith https://www.youtube.com/watch?v=iQCqhuGPHTQ&t=1904s

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The ruler creates the coins that also come to present himself to his subjects, usually imprinting his image on these coins. In this way, the ruler presents his image and name to the subjects in order to strengthen his high status. Also, those rulers may attach to the coins they minted the symbol of the religion they believe in as well as the date they rule and sometimes the mint that minted the coins. It should be noted that at that time the Christian religion began to spread in the Middle East region, and it was important to distinguish between the holders of the different faiths [78]).

In this sense, Smith argues, if the Muslim traditions were correct, traces of all these traditions should be found in the many coins found from the period in question. Also, the inscriptions in the rocks were supposed to mention the dramatic events such as the establishment of a new and final faith, as Islam attributes to itself. However, both the inscription on the coins and the inscriptions on the rock that were found, from the period in question, there is no trace of coins, inscriptions or factories for minting coins in the area where Muslim tradition claims that Islam began, i.e. Mecca and Medina [79]).

According to Smith, there are two variables that are important in refuting Muslim traditions, the variable being that there are no coins showing where they were minted in the Hijaz region - this proves, according to Smith, the

78 Ibid:ibid
79 Ibid:ibid

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absence of people, trade and the need for coins in this region. This is because the Hijaz region, as mentioned, was arid and did not have enough water to sustain a large population.

The second variable is that until about the year 670, a period known in Muslim tradition as the "Reign of the Righteous", since during this period the head of the believers was Muhammad himself and after his death his close friends, there is no mention of the various coins minted as mentioned in areas further north of the Hijaz (such as Syria, Jordan, Israel and Iraq), to the Prophet of Islam or the other successors who came after him. In addition, the coins from the period in question show a cross on them, which suggests that the ruler who minted these coins was supposed to be a Christian and not a Muslim [80]).

The fourth caliph of Muawiya, who was supposed to establish the suits for the Umayyad house, from the city of Damascus in Syria, between the years 661 and 680, minted coins and in them, apart from the name of Muawiya, crosses are shown in coins. In one of the coins that Muawiya minted, the name of Muhammad is mentioned for the first time, along with the name of Muawiya and the crosses. According to Smith, not only is Muawiya supposed to be a Christian, but the term Muhammad is not the name of a person, but as it means in Arabic, an adjective - which describes a characteristic of a person and the meaning in Arabic is the blessed one and the glorified one. Beyond that, in the rock inscription, a

80 Ibid:ibid

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bionic inscription Mu'awiyah presents himself as Mu'awiyah bin Abdullah the head of the believers, the blessed (in Arabic Muhammad) while the cross shown in this inscription suggests that the believers are in fact Christians [81]).

In fact, in one of the interviews that Jay Smith gave to the "Cira" Institute, an institute that mainly specializes in criticizing the Muslim theological concept, and which highlights the theological "sensitivity" and lack of "traceability" of the Muslim theological concept, Smith again presents the thesis that Muhammad, the inventor of Islam is not A historical figure, but a "fictitious" figure invented by the Caliph Abd al-Malek, who wanted to unify his kingdom, after the civil war that broke out between the various factions in the kingdom [82]).

We will not bore the reader with all the things presented in the video series of the CIRA Institute, but we can say that this theory is mainly used to attack in theological polemics the Muslim theological concept, which relies, according to this concept, on traditions that have no "factual" basis and therefore, can be refuted This whole theological concept [83]).

Another tradition cultivated by the holders of the Muslim theological concept is the message about the perfection of the Qur'an, the holy book

81 Ibid:ibid

82 A series of videos on the subject by the CIRA Institute - Did Muhammad Even Exist? - The Search for Muhammad https://www.youtube.com/watch?v=cD178PXa68M&list=PLHjaRUn9mlITrKY0ZmUNzpDXisgFTv-iQ

83 In the same series it is also about the possibility that the same Cliff Abdel Malach even wrote the Qur'an in order to unite the entire kingdom under one banner of faith with a uniform book of faith Ibid: Ibid

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of Muslim theology. Although, according to Warner, the Muslim Sharia only contains 14% of the Qur'an, it is still used as an important part of the trilogy of Muslim scriptures - the Qur'an, the Hadith and the Sira [84]).

The Qur'an contains 114 chapters called in Arabic Sura and roughly divided into two periods in which, according to Muslim tradition, Muhammad received the revelation from the angel Gabriel. The period of Muhammad's stay in Mecca and the period of Muhammad's stay in Medina. When the Muslim theological concept states that in the case of a contradiction between the suras, the new chapter cancels the older chapter. Therefore, the book is arranged so that the last suras are at the beginning of the book [85]).

The claim of the Muslim traditions, as mentioned, says that the Qur'an is a perfect book that was never created and has always existed. This perfect book, came down in parts from the sky and was revealed through an angel to the Muslim prophet. The proof of the truth of the Qur'an is its perfect language, and the Qur'an has never been corrupted. Therefore, the Qur'an currently in the hands of the believers is the original Qur'an as it was revealed to the Muslim Prophet [86]).

As mentioned, the Prophet Muhammad, according to the claim of Muslim traditions, could not read and write, therefore, the question arises as to

84 From Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing

85 Nitza Binder, a selection from the Qur'an, background and interpretation, published by Sh. Zeke, Jerusalem, 2010 Hebrew

86 Yosef Weitzum, "The Qur'an and its Study", in Meir Bar-Asher and Meir Hatina (editors), Islam: History, Religion, Culture, Jerusalem: YEL Magnes Books Publishing, 2017, pp. 135-167 Hebrew

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how the Qur'an was transferred to writing. There are actually no facts or archaeological findings that definitively prove when the Qur'an was written and/or by whom. Also, as mentioned, there is no proof that there was a historical person named Muhammad bin Abdullah.

Therefore, the researchers dealing in the field, accept the Muslim traditions as their language and do not challenge them. This fact (of using traditions as "facts"), is a real weak point for the comparative study of Islam [87]).

As suggested before, ignoring the tradition that claims that the Qur'an was not created but existed from the ancient "sheltered tablet", and was revealed to Muhammad in parts over the years. This opinion, about the non-creation of the Qur'an, already points to a certain theological difficulty. This is because if the theological concept places the only God as the creator of everything, then since the Qur'an was not created, it places it in the same position as a deity. Proposing another god is seen in Islam as a serious theological offense known in Arabic as "shirk", which is "partnership" [88]).

Muslims, as mentioned, take seriously the unity of God. Therefore they "accuse" the Christians, who claim a "holy trinity", of placing another god next to the one God. In all the theological polemics between Christians and Muslims, the question of Jesus being God arises. Especially when the

87 Robert B. Spencer Did Muhammad Exist?: An Inquiry Into Islam's Obscure Origins. ISI Books. 2012.

88 Qur'an Sura 85 Ayah 22 from Uri Rubin, The Koran, Hebrew translation, Tel Aviv University Publishing House, 2005 Hebrew

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Muslim argument against Jesus, who is considered in Christianity to be the son of God and therefore God himself, is that God was not born and cannot beget children [89]).

As mentioned, we ignore this problematic point, since it may serve as an instigator from the main point of the debate itself. The first question will be who wrote the Qur'an itself. Here there is a real problem since the Muslim tradition claims that Muhammad was illiterate. Therefore, the tradition claims that in the first stage, the Qur'an was passed on to a group of trustees who memorized the various verses of the Qur'an. At this point, the question can be asked, is the Qur'an in our hands the original Qur'an that was revealed to Muhammad [90]).

This question is important because in the Muslim sources it is said that the Qur'an that is currently in circulation in the Muslim world is the same Qur'an that was collected by Uthman in 652 CE. Othman thus said, collected all the existing versions and united them into one uniform version that would suit all believers [91]).

Among the Muslim tradition about the distribution of the Qur'an, as suggested by al-Bukhari, Uthman sent five agreed copies to different places throughout the empire. However, the problem as proposed by Smith is that the Arabic language adopted a score that characterizes it today only in the

89 Qur'an Sura 112 Ayah 1-4 ibid:ibid
90 Qur'an Sura 10 Ayah 15 ibid:ibid
91 The Truth About Islam's Origins - Jay Smith https://www.youtube.com/watch?v=iQCqhuGPHTQ&t=1904s

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9th century AD, approximately 300 years after the distribution of the Qur'an agreed upon by Uthman. The problem lies in the fact that the same letter in Arabic with a different score actually gives five different letters - so before the invention of those points that differentiate between the letters, how could they understand the real message [92]).

Moreover, today's Qur'an consists of the new letters which, in fact, the Arabic alphabet today contains twenty-eight letters. Therefore, if you place the score in the existing letters, you can reach many possibilities of the written word. Therefore, how will it be possible to know whether the Qur'an of today is at all the same as the Qur'an that was written in the seventh century AD and agreed by Othman as the only original book [93])

There is no point in offering the reader the whole chain of events and how the Qur'an that we have today unfolds - through the journey of hardships that the Holy Prophet went through in order to reach Islam. The result of the long journey that the Qur'an went through is that the Qur'an that was supposedly revealed in the seventh century AD is not known today and the Qur'an that exists today is a Qur'an whose earliest source comes from the eleventh century AD [94]).

The interesting fact today is that despite all the possibilities that existed in order to allow for a uniform version of the Qur'an , nevertheless even the Qur'an n that is in circulation today throughout the Muslim world, is not

92 ibid:ibid
93 ibid:ibid
94 ibid:ibid

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uniform at all. Thus, despite all the claims of the Muslims about the completeness and eternity of the Koran, the facts show a different story. Islamic scholar Hatton Tash found 26 different versions in the current circulation of the Qur'an, which completely contradicts the claims of Islam [95]).

95 26 Different Arabic Qurans: Explained and Unpacked (Hatun Tash and Jay Smith) https://www.youtube.com/watch?v=dcoMB8nJWmw

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Chapter eight

In the tradition of rabbinic Judaism, as expressed from the ongoing practice of Jewish law among the Jews, the fact that rabbinic Judaism excuses various variables stands out. It is possible to assume that the reason for this lies in the embarrassment that the facts may arouse. This is, for example, the subject of the "miracle of Hanukkah". In order to explain the subject, we must start from the beginning otherwise we will not understand what the hidden motives are involved in this subject.

After the destruction of the First Temple in 586 BC by the Babylonians, who exiled the rest of the Jewish people, when some exiled to the Babylon region and another exiled to Egypt and various places in North Africa and Asia [96]). Following Cyrus' declaration, the Jews returned to Israel and rebuilt the Temple around which they built the new state of Judah [97]). According to the conventional view, not all Jewish exiles who lived in Babylon immigrated back to the Land of Israel. Only a small part of them, a little over forty-two thousand immigrants, returned to Judah following Cyrus' declaration. The premise was that the wealthy Jewish residents, those who did well in Babylonian society, did not want to leave their new

96 It is speculated that the origin of the Jews of the island of Zerba in Tunisia are exiles from the First Temple, and it is also speculated that Yemenite Jewry is mainly composed of exiles from the First Temple period, and the Ethiopian Jews came from the First Temple period and settled in the area of Sheba, today's Ethiopia.

97 Menachem Stern, Between the Cyrus Declaration and the Balfour Declaration: The Ancient and Renewed Return of Zion, Jerusalem: 2006-56. Hebrew

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place. How poor and destitute are those who agreed to go back to the land of Judah [98]).

The Jewish kingdom was a kingdom subordinate to the Persian Empire which at the time conquered the various countries from the hands of the Babylonians. There is really no clear information about what happened historically during the Persian Empire. However, in 330 BC, Alexander's armies began to invade the territories of the Persian Empire and in 327 BC, Alexander's forces succeeded in eradicating the Persian Empire [99]).

Later, after Alexander dies and the empire he conquered is divided among his senior officers. During the years that have passed since then, a king named Antiochus, the Enlightened, Epiphanes in Greek, rises to power in the region of Syria and Israel. This king seeks to unite his entire kingdom under one rule. An act that was accepted as kings did before him and others would do after him. It should be remembered that the issue of nationalism was not yet customary in antiquity and loyalty was mainly tribal. Therefore, the method of uniting all the residents in the territory was a way of determining a uniform and single belief system. Thus, Antiochus, who did not understand the meaning of the religion of Moses, sought to force the Jews to change their faith to the Hellenistic faith [100]).

98 ibid:ibid

99 third'. on. Berry, Translation: N. Raban, Chronicles of Greece: Until the Death of Alexander the Great, Volume Two, Tel Aviv: S. Friedman, 1960 Hebrew

100 ibid:ibid

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This push towards a uniform belief did not fit the cultural system and values of the Jews and they went into rebellion against the Greeks. The rebellion in the Jews was led by members of a priestly family from the city of Modi'in, which is close to Jerusalem. The father of the family, Matityahu the Hasmonean, encouraged his sons and gathered around him Jews faithful to the religion who together went out to fight against the Greeks and their decrees [101]).

The Jews, led by Judah known as Maccabi, which is an acronym for the battle cry of the Jews - who is like you in the gods God (God's name is written in Hebrew with the letter Yod), succeed in the various battles that were held between the parties, defeating the Greek armies. The success of the Jews in the battles was a direct result of a military strategy of avoiding a direct attack against the Ionian army and adopting guerilla warfare tactics while exploiting the mountainous topographical terrain. which prevented the Greek military formation from being effective [102]).

Later, in 164 BC, the Jews rededicate the temple after they purify the temple in Jerusalem and renew the work of the priests. The wars with the Greeks, the Greeks and other peoples who assisted the Greeks continued even after the dedication of the Temple.

101 "The Book of the Maccabees" in: The external books for the Torah for the Prophets for the Scriptures and other external books, edited by: Avraham Kahana, "Mekorot" publishing house, Tel Aviv, 1337. Chapter 2. Hebrew

102 Menachem Stern, Studies in the history of Israel in the days of the Second Temple, Maccabim, Maccabim books. Hebrew

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Referring to the source of things, the Book of Maccabees, the book is considered a reliable source since the author mentions topographical points and other precise landmarks in the book. Which may prove that the author was well-versed in everything related to the surface as well as in presenting the moves of the Hasmonean wars.

The trend of the book was indeed to establish the status of the Hasmonean family as the liberators of Hoda and the founders of Jewish independence, but at the same time, the writer also describes their failures and defeats in the various battles that took place. It is also believed that the author himself participated in several battles which he described accurately [103]).

One of the missing events in the description of the period discussed in the book of Maccabees is an event known as the "Miracle of the Oil Can". About this special "miracle", it is mentioned mainly in the Babylonian Talmud Tractate Shabbat. In the Talmudic description, it is about an alleged "miracle" that occurred during the dedication of the Temple after the desecration of the Temple by the Greeks who sacrificed a pig on the altar.

As mentioned, this special event was supposed to be included almost immediately in the story of the Maccabees. Because this is a special and exceptional event, which could not be ignored at all. Since it is known that the Book of Maccabees is authentic and accurate as a historical document,

103 Ibid:ibid

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the absence of a description of the event of the oil can, may arouse bewilderment and even challenge its correctness and existence as an event at all.

The first question that immediately arises when an event as dramatic and unusual as the "Miracle of the Oil Can", has no mention and documentation in a historical book such as the Book of Maccabim, will be why the rabbis inserted into the Talmud an event that it seems doubtful if it even took place? Especially when they know that there is a parallel book that reports on the period and there is no mention of the event.

Here, we should try to examine this question on several levels. First, it is known that during the Roman rule over the Land of Israel, the Romans were very afraid of rebellions. Therefore, researchers believe that the Romans forbade the distribution of the Book of Maccabees in the Hebrew language, fearing that this book would encourage the Jews to rebel. Therefore, the preserved copies of this book come from the Greek translation of the Bible, the so-called Septuagint translation.

Hence, since the Jews were not proficient in the Greek language, it is possible that the rabbis thought that the Jews would accept the invented story, and were not afraid of telling a false story, since the Jews could not verify this. In this way, the rabbis could sway the Jewish public to act in accordance with the rabbis' instructions - and as proof of this, Hanukkah is

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celebrated in accordance with the rabbis' instructions by lighting candles to commemorate a miracle that never happened in reality.

Another possibility comes to explain why, if at all, the rabbis included a made-up story that is at least historically known to have never happened. The book of Maccabees does not mention divine providence at all. Admittedly, he mentions from time to time the help from heaven that the Jewish warriors received in their struggles against the Greeks. However, there is no explicit mention of God's intervention in Israel's systems.

Therefore, it is possible to speculate that, probably as a result of the desire to direct the Jews towards the belief in divine providence, the rabbis invented the story of the oil can. When there is divine providence, the special event of Israel's independence becomes part of the divine plan for redemption. This, in contrast to the "cold" historical facts, which attribute the historical results obtained to circumstances and sometimes to different processes.

Here we must mention the story of the Book of Esther which, unlike the Book of Maccabees which tells about the Hasmoneans, is even included in the codex of the Hebrew Bible, compared to the Book of Maccabees which is not included in the codex of the Hebrew Bible. Even in the Book of Esther, there is practically no mention of divine intervention in what is happening. This is particularly noticeable, because each subject of the Book of Esther speaks of one great miracle that happened to the Jews. Instead

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of the Jews being lost and destroyed, their haters became the victim and not the Jews.

The entire book of Esther is marked by "the other way around". That is, everything they wanted to do to the Jews, was done to their haters. In other words, the haters sought to humiliate the Jews, oppress them and even destroy them by physically killing them and robbing them of all their property, the haters themselves received the punishment they sought to apply to the Jews.

However, in relation to looting, the writer in the book of Esther emphasizes three times that the Jews did not engage in looting. In other words, the Jews did not covet the property of the haters, even though the initial motive for wanting to kill the Jews was to steal their property.

However, another thing that can be appreciated for the sake of explaining the question proposed above, will be rooted precisely in the relationship between Rabbinic Judaism and the Hasmoneans. First, it must be explained who the Hasmoneans were. As mentioned, the Hasmoneans were a family of priests from the city of Modi'in, which is apparently located in the Lod Valley in the Judean Lowlands.

It must be explained below, why this family being from the house of Aaron the priest, becomes an important variable in the relationship between Rabbinic Judaism and the Hasmoneans. In order to explain this, one must see the origin of these relationships. In principle, the Torah of

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Moses transfers all spiritual authority into the hands of Aaron the priest. Apart from Aaron the priest and his descendants, no entity in the people of Israel has any right to engage in the spiritual field.

In other words, the priests from the house of Aaron are the exclusive spiritual teachers and guides of the people and they received a total mandate for this from God. We see this in the story of Korah, when in order to remove the complaints of the Israelites about the priesthood, God commands that a leader from each tribe put a staff in the tabernacle, and the staff that God chooses will flourish. The Israelites do this and in the morning they discover that Aaron's staff has blossomed, producing buds and almonds. Aaron's staff remained inside the tabernacle as a vigil and memorial to the Israelites to prove to everyone that God chose Aaron and his descendants as God's faithful [104]).

Why is this important? It should be remembered that Rabbinic Judaism, as it is known today, is not at all Judaism as Moses brought it from the mouth of God to the people of Israel. In fact, anyone who carefully examines the Law of Moses as it is expressed in the Book of the Torah, is not at all the same as the laws that the rabbis established, as if these were the instructions for the implementation of the Law of Moses. In fact, there is no connection between the original Torah of Moses, which is actually the religion of Israel as God demanded of the people, and Rabbinic Judaism.

104 Book of Numbers Chapter 16 Verses 17 to 24

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At a certain period without any precise indication, people among the Jews decided to explain the Torah of Moses in their own way. Their method of explanation was that people who knew how to read would gather and decide by majority vote, what was the correct interpretation of the instructions that God had set. However, as long as the Temple was standing, the priests are the spiritual teachers with the mandate to guide the people. In fact, those commentators, who called the object after that Pharisees, did not have any status or importance among the people.

This is because the people who knew the instructions of the Torah of Moses, referred only to the authority of the priests and did not refer at all to the instructions of those Pharisees. As a result, the Pharisees saw the priests as adversaries because of whom the people did not listen to their instructions. Therefore, as political rivals, those Pharisees began to spread malicious and false rumors about the entire array of priests. Part of this false propaganda also penetrated the history books where we learn, for example, that the priests "bought" the office of high priest [105]).

This debate between the Pharisees and the Sadducees, those priests from the House of Zadok, lasted for a long time - when it should be noted that the Torah of Moses indeed also includes instructions that Moses gave orally

105 In the Hebrew concept of inheritance, as the Torah of Moses teaches, it is not possible to acquire the birthright - therefore the High Priest is the eldest male son of the High Priest. In case the eldest son is incapacitated due to disability or illness, the next in line inherits him and so on. If the high priest has no male sons, then the healthy male son of the second brother is appointed as the firstborn of the high priest - anyone who is not a direct descendant of the priests of the House of Zadok, this is the high priest who came up from Babylon with the remnant of the exile who went up with Ezra and Nehemiah to rebuild the kingdom of Judah, can not serve as high priest.

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to his brother Aaron. And through Aaron these instructions were passed on to his descendants. Therefore, all the instructions of the Pharisees who called their instructions "Oral Torah", it also has nothing to do with the Torah of Moses and the instructions given to the priests orally.

The Pharisees' great opportunity came when the Second Temple was destroyed and all the priests who served there were killed. In fact the destruction of the Second Temple also led to the destruction of the Law of Moses when the priests from the House of Zadok were murdered, there was no one to remember the rituals and instructions that were given orally to the priests. At this point, the Pharisees were solidified and could take on the role of spiritual "teachers" for the rest of the Jews who survived the suppression of the Great Revolt in 70 AD.

As mentioned, after the destruction of the Second Temple the Pharisees took the place of the priests as spiritual teachers of the Jews and the period of exclusive control of those Pharisees over the spiritual narrative of the Jews began. We will not bore the reader with all the chain of traditions of the Pharisees up to the present time, but we can say with certainty that after the destruction of the Second Temple, those who established the instructions according to which the Jews were to act, these were the Pharisees who after that were called the rabbis. Thus, in fact, a new religion emerged, different from the religion of Israel as Moses introduced, and rabbinic Judaism was born, which is related to the Halacha

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instructions that the rabbis themselves invented without any connection to the religion of Moses.

The rabbis were the ones who introduced Hanukkah and Purim, Lag B'Omer and Tisha B'Av, as "national" holidays, beyond the three times of pilgrimage to the Temple and Rosh Hashanah, which the Torah of Moses presents. As mentioned, since the rabbis control the religious narrative of the Jew, they have no interest in praising the priests who are liberating Judah for political independence. Therefore, they omitted the subject of the victory of the priests and shifted the theological weight to that "miracle of the oil can" that never happened. Thus, the matter of Hanukkah passes from the subject of liberation and political independence, to the matter of celebrating the miraculous discovery of a small oil can, which miraculously managed to "miracle" enough to light the menorah for seven days and nights.

Even the names of the holidays, Purim and Hanukkah have a propaganda charge in favor of the rabbinical narrative. When in the case of Hanukkah, the main concern of the Hasmonean rebellion was actually the liberation of Judah from the burden of religious slavery that prevented the Jews from fulfilling their spiritual tasks. Therefore, when Demetrius, his son Demetrius Soter, who succeeded Antiochus, offers the Jews a peace treaty in which

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he allows them to work as they wish, the Jews, led by Jonathan the Hasmonean, agree [106]).

Rabbinic Judaism takes over after the destruction of the Second Temple and the killing of all the priests serving in the Temple, leading to the writing of the new traditions for the Jews. Especially when these traditions usually contradict what is stated in the Torah of Moses. In fact, all the instructions of the Torah of Moses are concentrated in the book of Deuteronomy in the speech of Moses to all the people at the location of Mount Ebal in front of Mount Gerizim [107]).

Thus, it is impossible to ignore the possible contribution of Rabbinic Judaism to the destruction of the priestly class who, as mentioned, defended the Temple with their bodies and apparently fell in the heavy battle. On the face of it, it appears that Rabbinic Judaism becomes the sole beneficiary of the destruction of the Temple and the destruction of the priesthood. What opened the way for rabbinical Judaism was their takeover of the rest of the exodus that remained after the destruction of the temple, the destruction of Jerusalem and the killing of almost half of the Jewish people.

106 Menachem Stern, Studies in the history of Israel in the days of the Second Temple, Maccabim, Maccabim books. Hebrew

107 In Deuteronomy, chapter 11, Moshe presents to the people all the important instructions of the Torah. When the people swore as it is written in the book of Deuteronomy in chapter 27. In fact, these instructions include the legal requirements that the people must keep - the rest of the instructions scattered in the books of the Torah, are explanations and details of these instructions which are considered important because the mother was asked to sign them with the reading Amen - and Moses says in verse 3 of chapter 27 that this Torah must be written - that is, what which he presents in his current article.

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This, while turning the Judaism that arose from the Torah of Moses, as led by the priests, into something else. This, while the rabbis pretend to be "saving" Judaism, they did as they pleased and converted the original Torah of Moses, with laws that are not always in line with what is said in the Torah itself.

For the sake of fairness, it should be noted below that Rabbinic Judaism or as it was called at the time, the Pharisees did not initiate the destruction of the Temple and the destruction of Jerusalem. No and no! There is no way to blame them for that. What can be noted is that it is assumed that they took advantage of the great revolt in which the Jews revolted against the Romans.

The opportunity fell into their hands when the temple was destroyed and together with this destruction, all the priests who served in the sanctuary were killed. As a result, the status of priests no longer existed and without the temple there is no need for priests. At the same time, the story of Yohanan ben Zakhai leaving Jerusalem makes the rabbis suspicious of what could be implied in this cooperation with the Romans who destroyed the Temple and the city of Jerusalem.

The things mentioned above come in order to try to understand another story that rabbinic Judaism propagates as a reason for the destruction of the Second Temple. According to what is told in the Talmud, the Second

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Temple was destroyed because of what the rabbis call "mere hatred". That is, people hate other people for no "justifiable" reason.

A number of different meanings can be understood from here. The first is that if there is a "justified" reason it is permissible to hate another person. Let's say a person who does not respect your privacy and/or who causes you injustice, would it be permissible to hate him in light of the concept proposed above? Especially when we know that not everything that one person will see in a certain action is injustice, another person will think it is injustice at all. After all, interpretation is private and everyone has their own particular degrees of sensitivity to each action or reaction of the other.

From the approach proposed above, it can be assumed that every "hate" has a specific source. On the other hand, that "mere hatred", it has no source. That is, a person hates another person because of hatred and not because of any act. This means that a person has a certain instinct that causes him to hate certain people without any reason. As we know, because man is a product of a socialization process. When that person is instilled with hatred towards a certain people, or a certain type of people, that person grows up with this hatred and behaves according to the value systems and norms that were taught to him.

The Talmud in tractate Gitin tells us a legend about a rich man who invited guests to a great feast, but his servant, instead of inviting a man

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named Kamtza, mistakenly invited Bar Kamtza, who happens to be the most hated person of that rich man. The rich man was angry and asked the uninvited guest to leave, the guest begged not to embarrass him in front of the other guests and even offered to pay for the entire meal. But that rich man flatly refused. The same Bar Kamtza became angry at all the rabbis who did not intervene in his favor, and informed the emperor that the Jews were preparing to rebel against him [108]).

The "moral" of the Talmudic story is that the rich man's gratuitous hatred led to the destruction of the Temple. Of course there are many mistakes here in the story of this legend. Without referring to the details that appear in the story, it is enough to look at two variables to disprove the story. Beyond that, the story does not even present the "gratuitous hatred" but actually proves that the hand of the rabbis is the one leading here to this unfounded conclusion.

The first variable that disproves the story is the presence of the rabbis in the story. First, during the period when the Second Temple existed, there were no rabbis, there were Pharisees, and even they were not considered an important status among the people. In the history of the scholars of Rabbinic Judaism, the first scholars were not called rabbis - but later.

Besides that there were no rabbis, and even there were rabbis, at that time, the rabbis did not form a respectable stratum in the people. They were considered Pharisees, those who do not accept the tradition of the

108 Babylonian Talmud, tractate Gitin, page 55, page 2

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priests and invented different rules of behavior for themselves. The ruling and respected class at that time were the priests. Thus, that person was supposed to be angry with the priests who are the moral part of the people who did not intervene in his favor but watched from the sidelines during his public humiliation.

The second variable that completely refutes the story is the relationship that exists with the emperor. In the Judea of hat time, there was no Roman emperor. The proof of this is Aspensinus who suppressed the great rebellion, was called in the middle of the fighting to Rome to be appointed emperor who died in Rome. Hence, before and during the Great Revolt, the Roman Emperor was in Rome and not in Jerusalem. Therefore, that person cannot approach the emperor and inform the Jews of their intention to rebel.

If a critic suggests that the story is talking about the representative of the emperor and not about the emperor himself, even in this case it is not consistent with reality. The Roman representative in Judea, sat in the fortress of Hakara that controlled everything that was done on the Temple Mount. This and it was known that the most sensitive times for Jewish rebellion were during Shavuot, Passover and Sukkot. During this period, all the Jews make a pilgrimage to Jerusalem and arrive at the Temple. Therefore, any problem that might have arisen, might immediately lead to riots that could develop into a rebellion.

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Thus, the Roman government did not need provocateurs who incite the people to riots. Any such whistle-blowing may take steps that could lead to the indignation of the residents, and immediately the situation could deteriorate into complete chaos. Therefore, the communication system between the Roman rulers and the people went only through the priests. When the priests are responsible for the welfare of the people, they were also faithful to the people to accept Roman rule, which will help maintain peace in the kingdom.

Beyond the above, the Great Revolt began in 66 AD and lasted until 70 AD, the rebellion was suppressed with the destruction of Jerusalem and the destruction of the Temple and the murder of all the priests who served in the Temple. There are a number of factors that led as a background to the rebellion. Besides the brutality of the Roman rule and the heavy economic burden imposed on the people, among other things there is also the conflict that exists between the Sadducees, that is, the priests who were the ruling layer in the spiritual life of the people, and the Pharisees, those people who sought to control the spiritual narrative of the people.

Josephus Flavius, the historian, refers to the three groups that existed in the people - with the large group, the majority of the common people not being associated with any of these groups. It was the Pharisees who wanted to impose on the Jews the instructions of the religion as they invented them. The Sadducees who were the priests with the real mandate

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with the correct interpretation of the instructions of the Torah as passed down from Moses to Aaron and through him to all his descendants. The last group was negligible, they were also the Issim who also interpreted Judaism according to their own way, which resembled less the original religion of Moses [109]).

From these things it emerges that the people were divided mainly by their leadership - when each group, especially the Pharisees, sought to control the people and impose, as mentioned, the Halacha that they invented from their independent interpretation of the religion of Moses. The people were torn between the groups and therefore in principle it was the people who paid the price of this competition between the Pharisees and the others. Since the priests, i.e. the Sadducees, disappeared from the scene following their murder by the Romans, the Pharisees took over the spiritual narrative of the people and dictated history accordingly.

From the end of the Bar Kochba revolt until today, rabbinic Judaism, i.e. the Halacha that the Pharisees invented with their independent interpretation of the religion of Moses, dominates the Jewish people and determines the day-to-day reality of the people. This is despite the fact that in principle they do not have any legal mandate on behalf of the religion of Moses to dictate religious behavior to the people, a mandate given as mentioned, only to the priests descendants of Aaron the priest.

109 David Flosser, Sect of the Judean Desert and the Issim, Ministry of Defense - Publishing House, 1985. Hebrew

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Chapter Nine

The books of mythology and the Christian theological concept, many more than offering them all. Much has been said about the "virgin birth" of Jesus, and more than once the issue of the miraculous birth of the "union" between God "through" the Holy Spirit and a flesh and blood woman, to the birth of a "wonderful" and special person like Jesus, has been mentioned.

Also, there are stories that try to justify and explain the "great secret" of the "Holy Trinity", how one God facilitates three different types of personality - the Father, the Son and the Holy Spirit. When all together are one but each separately is independent. As mentioned, for many holders of Christian theology, it is difficult to understand this and therefore they need long and complex explanations in order to be able to understand what things are supposed to mean.

In addition to that, it will be very difficult to explain how the presentation of the story of the birth of Jesus in the various Gospel books really differs from book to book. For example, in the book of the Gospel according to Matthew there is no story of the birth of Jesus in a stable with domestic animals compared to the story of the Gospel according to Luke in which the birth of Jesus is described in a stable because there were not enough places to sleep in the inn in Bethlehem.

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Also, it is told in the book of Matthew about the escape of Jesus and his family to Egypt, because of Herod's persecution of the baby savior who was born in Bethlehem, whereas there is no mention of this in the Gospel according to Luke. Also, in the book of the Gospel according to Matthew, there is a story about the murder of all the babies up to the age of two in Bethlehem, or any mention of it in the Gospel according to Luke.

The story of the murder of all the Bethlehem babies comes in order to justify the verse from the book of Jeremiah chapter 31 verse 14 - which claims that Rachel, who is known to be buried on the way to Bethlehem, mourns her sons [110]).

As mentioned, the context of what is narrated in the book of Jeremiah is not at all the same as the situation described in the Gospel according to Matthew. While in the Gospel according to Matthew it is about King Herod who is afraid of the savior born in Bethlehem, and orders to kill all the babies born there in the last two years. This is to prevent that savior from overthrowing him from his kingdom. However, in the book of Jeremiah it is about Rachel crying over her sons who are going into captivity and exile in Babylon [111]).

110Jeremiah Chapter 31:14 "...Thus saith the LORD: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not..."

111 It should be noted that all the commentators explain Rachel's weeping over the Jews being led into exile and do not speak at all about the murder of babies as Matthew implies in the Gospel according to Matthew.

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As mentioned, the case in which Matthew presents in the Gospel according to Matthew about the descent into Egypt of Jesus and his family members, comes to actually justify verse 1 in the book of Hosea, chapter 11. From reading the quotation and the reference in the Gospel according to Matthew, one can attribute the need for this story in the Gospel according to Matthew, in order to justify the verse in the Hebrew Bible as stated. However, the citation of this verse is not perfect and actually creates a rejection of the Gospel according to Matthew rather than its acceptance [112]).

Later, in the Gospel according to Luke, there is the story of the descent of Jesus' family from Nazareth to Bethlehem because of a population survey that apparently requires everyone to return to their place of origin. A story about a population survey, not covered with the historical evidence of that time. Especially when it is a survey on behalf of the Roman government.

A survey on behalf of the Roman government was supposed to appear in the orderly and accurate documentation of the Roman government which was very careful about the registration and documentation. Since the purpose of the survey is to collect taxes. A method that is widely accepted around the world.

112Hosea Chapter 11:1 "….When Israel was a child, then I loved him, and out of Egypt I called My son. .." Whereas in the Gospel according to Matthew, only the end of the verse is quoted "... out of Egypt I called My son...." This is to emphasize the connection between the Son of Jesus and the Son of God.

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When this argument of collecting taxes constitutes the purpose of a population survey, it is very important to record the entire population, their property and all the important demographic variables for the purpose of imposing the taxes.

Therefore, in the absence of a record or evidence of such a population survey, it is very difficult to relate this excuse to the family moving from Nazareth to Bethlehem.

Apart from that, according to Tovia Singer, the demand from the residents to return to their original hometown, is a demand that is inconsistent with pure logic. According to him, suppose a person left his place of residence a hundred years ago, would his descendants, nevertheless, have to return to a city they had never known or visited.

Also, since the residents were supposed to return to their original city of residence, what happens to residents who came from outside the current country, let's say from Babylon, do they also have to return to their original city of birth

In fact, this excuse, according to Singer, comes in order to answer another matter, and it is even seen in Christian theology as a fundamental error in understanding the reading of the Hebrew Bible [113]).

These are not the only deviations in the gospel books of Christian theology, but these are some of the deviations which are apparently

113 Tovia Singer Let's Get Biblical Audio Series https://outreachjudaism.org/lets-get-biblical-audio-series/

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explained, by analogy to the description of a car accident by various witnesses.

The argument of the Christian theological concept, excuses these contradictions and says, when an accident occurs, the description of the accident will be different since each witness sees the accident from his own point of view and therefore his description will be a little different. However, even this "explanation" does not stand the test of reality since the Gospel books were written at least fifty years or more after the events themselves [114]).

Apart from that, the giving of names to the books of the Gospel was done by the Catholic Church many years after the arrangement of the Christian Bible codex or the New Testament. The names of the books of the Gospel do not represent the same disciples of Christ. The Catholic Church gave these names, in order to suggest that the writers are the same The disciples of Jesus which may imply that the scripture is authentic and true.

However, nevertheless, in a practical way, in no book of the books of the New Testament, apart from the writings of Paul who did not know Jesus at all, there is no mention as mentioned, that the writer of the book or the scroll is the one whose name appears in the title of the book. Also, all the books were written in the third person and not in the first person. In fact, in the book of the Gospel according to Matthew, it is not written that it is Matthew ben Levi Halafi who wrote the book of the Gospel according

114 Ibid:ibid

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to Matthew, or Simeon ben Jonah who is Peter who wrote the book of Peter, etc [115]).

As mentioned, we have no intention of refuting these stories, which are told dramatically in order to inspire those who believe in Christian theology to believe. And in general, according to Singer, the whole purpose of these stories, as those stories testify to themselves, is simply to make people believe. Therefore, the stories bring the reader to a dramatic excitement in order to differentiate between the rational and logical perception, and the emotional perception. While referring the story to the emotional perception, the person reading the story does not analyze the story rationally but refers to the emotional essence that the story evokes in him [116]).

If we return for a moment to the story of the birth of Jesus, there is a problem, as mentioned, because according to the tradition of Christian theology, Jesus' parents lived in Nazareth. However, according to what is described in the various gospels, Jesus was born in Bethlehem.

The question arises, why did they move the birth of Jesus from the city where his parents lived, Nazareth, to another city located about one hundred and fifty kilometers away, Bethlehem. What is the point of moving a mother while she is pregnant, along the paths of the Galilee towards another remote area located in the Judean Mountains. when the means of

115 Ibid:ibid
116 Ibid:ibid

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transportation of that time should not be forgotten. This is probably an arduous journey that lasted at least three days on a donkey.

We get the answer to this issue from the Gospel according to Matthias. According to him, the birth in Bethlehem came to fulfill a "prophecy" that the Messiah was to be born in Bethlehem. He learned this from verse 1 in the fifth chapter of the book of Micah. In this chapter, the prophet Micah allegedly describes that a governor of Israel came from Bethlehem [117]).

But, if we focus on this verse, which at the time of its presentation by Micah, may have a "closed" and incomprehensible meaning. However, focusing on the verse shows three important variables. The first one is about the city of Bethlehem Ephrath - since there were two settlements in the Land of Israel named Bethlehem, Bethlehem Yehuda and Bethlehem in the Galilee. Bethlehem in the Galilee is very close to Nazareth, while Bethlehem in Judea is over one hundred and fifty kilometers away from Nazareth.

The second variable is the term young in the champions of Judah. Here there are a number of explanations, the first being that the settlement of Bethlehem is a relatively small settlement among all the settlements in Judea, therefore its nickname is "young" meaning small. Another explanation, can relate as Rashi (Rabbi Shlomo Yitzchaki), wants to

117 Micah Chapter 5:1 "….But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days. ..."

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propose the term young, refers to King David who was the youngest of the sons of his father Jesse. Another possibility could be, the age of the savior who will arrive from Bethlehem will be young.

The third variable speaks of the origin of that savior who will come from Bethlehem Judea. According to what is written in the verse of its origin according to the term that is written "Kedem".

The translation of the word Kedem can mean in Hebrew the direction from which the savior comes in this case from the east - Kedem in Hebrew. Another option is the time when the origin of that savior will be from the more distant past.

All commentators refer to this term in relation to time. That is, the savior will be a descendant at the time of redemption of a great personality who lived in the past. Therefore, the commentators referred to that personality as King David since it is related to the promise that God made to David that his descendants would reign over Israel forever and ever [118]).

Therefore, since according to the accepted concept in the tradition of the rabbinic Jewish religion that the "Messiah" is supposed to be the son of David, he would actually have to come from Bethlehem, the original hometown of King David. Hence, it was very important for the writers of the Gospels to associate Jesus with King David.

118 Promises to David Samuel 2, chapter 7, verse 12, as well as 1 Kings, chapter 8, verse 25, as well as chapter 9, verse 5.

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Thus, in fact according to the "prophecy" of Micah, as it is proposed in chapter 5, the destined "Messiah" will have to be born like King David in Bethlehem.

But the writers of the Gospels knew little about the traditions related to the birth of King David.

Therefore, the link of Jesus with Bethlehem cannot be precisely worked out. This is because the entire family of King David, starting with his great grandfather, Boaz, his grandfather Oded, his father, mother, brothers and his entire family were all born in Bethlehem.

As a result, the interpretation of the verse in Micah chapter 5 in the case of King David "works". That is, the root of King David for all his generations is in Bethlehem.

However, in the case of Jesus, only Jesus himself, according to the Gospel stories, was born in Bethlehem, while the rest of his family did not originate in Bethlehem but in Nazareth.

The question arises, why couldn't the writers of the Gospels write from the beginning that Jesus and his family come from Bethlehem.

Thus they would save themselves the embarrassment of the fact that, literally speaking, Jesus is not actually fully establishing Micah's prophecy. What was the problem that they had to move Jesus and his family from Nazareth to be born there in Bethlehem.

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It can generally be said that the story of Jesus' family being moved to Bethlehem so that Jesus could be born in Bethlehem as a descendant of King David's family, is seen as a very weak excuse and even creates a certain credibility problem in the story itself.

Therefore, why was it important for the writers to go to such trouble to present a cover story that does not promote much credibility and even causes a certain skepticism among those who do not believe in the Christian theological concept in the first place.

One possible explanation, could be to create drama. Drama narratived creates identification with the hero. Therefore, the story of the deed, for example told in the Gospel according to Luke, is an important source of inspiration.

The proof of this is that throughout the years, Christians all over the world, raise the story of Jesus' birth in a stable as a miracle. Children and adults recreate the story of the birth, the Nativity, which makes the story attractive and alive, and brings about a substantial identification with the character of Jesus as a hero.

However, in the case of the Gospel according to Matthew, we have no dramatic story, except for the killing of the Jewish babies in Bethlehem by Herod. Why, then, does the Gospel according to Matthew attribute the move from Nazareth to Bethlehem, instead of placing the family in Bethlehem from the start?

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Perhaps the explanation for this is simpler. In fact it is known that both Matthew and Luke took some of their details from another story published before the Gospel according to Mark.

It is also known that the two gospels of Luke and Matthew quote another source that has not survived today [119]).

It is possible that this source is the inspiration for Luke and Matthias to tell about the move to Bethlehem.

Nevertheless, one must look for a much more convincing explanation than the explanations offered above. It is very possible that the figure of that person whose Hebrew name is Jesus, was a real historical figure.

Not only a real character but a familiar one among readers and the Jewish public of those days. Also, it is possible that the same figure lived continuously in the Galilee in general and in the settlement of Nazareth in particular. As mentioned, all the students mentioned in the Gospel stories are all Jews from the Galilee and have no connection to other geographical areas.

As a result of the fact that the Jews at that time knew the figure of Jesus, it can be assumed that it was necessary to adjust the birthplace of Jesus to Micah's prophecy.

119 Tovia Singer Let's Get Biblical Audio Series https://outreachjudaism.org/lets-get-biblical-audio-series/

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That is why it was very important to move Jesus from Nazareth to Bethlehem. Thus, Jesus could "step into the shoes" of Messiah son of David who was born like David himself in Bethlehem.

In this sense, as we have seen, they are the myth of the link of the birth of Jesus with a virgin who did not know a man and the Holy Spirit, which comes to contradict the rumors that Jesus may be the son of Mary who had a romantic relationship with a Roman soldier named Panthera. Thus, through his association with conception with the Holy Spirit, they prevented the story about the lack of a Jewish father for Jesus.

There is an opinion presented by Tovia Singer, which claims that Paul is Saul from the city of Tarsus who invented Christianity - he took the figure of a rebel in the kingdom named Jesus who was crucified by the Romans, and turned him into a messianic hero who died and will be resurrected - and from this all the gospel stories developed to give a "factual" envelope "To the same movement that Paul founded - a movement that for many days became the Christian theological concept [120]).

In addition to the above, in order to present a more extensive canvas of the subject, it should be noted that there is a theory that claims in general that the entire New Testament was created by the Romans themselves.

When the Romans actually wanted to "align" with the Jews and bring them into the Roman political framework, the Romans made use of Jewish

120 Ibid:ibid

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terminology, and inserted the term Messiah, in order to appease the Jewish rebels.

The invention of "Messiah" in the image of the Roman emperor, came while incorporating pagan elements into the image of a Jewish Messiah. Therefore, in fact a large part of the stories of the New Testament does not blame the Romans at all but refers negatively to the Jews.

It should be noted that this theory has few supporters and is definitely a controversial concept to the traditional concepts in this field [121]).

A final variable that must be taken seriously is that in light of the Christian theological concept, Jesus is an absent human father. As mentioned, Jesus was born from his mother's conception through the Holy Spirit. Thus, Jesus becomes the Son of God and hence he becomes together with God the Father, and the Holy Spirit a part within the Holy Trinity - as one of the figures of God.

The problematic of this point is very critical to the character of Jesus as the Messiah for the Jews. This is because the inheritance of the Jews passes according to the instructions of the Torah through the father only. That is, belonging to a certain Israeli tribe passes through the father's belonging. We see this throughout the Hebrew Bible [122]).

121 מתוך CAESAR'S MESSIAH: The Roman Conspiracy to Invent Jesus, https://www.youtube.com/watch?v=zmEScIUcvz0

122 See for example the Book of Numbers chapter 1 it is always written to the house of their ancestors in all the verses that describe belonging to the tribe for example verse 2, 18, 20, 22, 24, 27 28 30 and more.

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As we have already seen before, the last name of the Jew is always his father's name, his grandfather's name and when there are people's names that are the same as his father's grandfather's name. That is why everyone in the Hebrew Bible is named after his grandfather - for example Moshe ben Amram, Abner ben Ner, David ben Yishai, and more. Why is this a critical point, since in order for the Messiah to be called ben David, he had to have his father be human from the family of King David.

Since Jesus is not the son of a human being but the son of God, he cannot be called the son of David and hence cannot be used as the Messiah. Since he does not meet the exclusive criterion of the Messiah - to belong in terms of his father's affiliation to the line of King David.

The Christians tried to explain this problem in two different attempts which two attempts either cannot settle the problem that has arisen. The first attempt is to say that Jesus' mother is from the house of David and therefore Jesus belongs to the house of David.

Again, as we have seen, the affiliation in accordance with the Hebrew Bible is exclusively through the father and cannot be through the mother. The well-known case in the Torah is that of the daughters of Tselfahad who demanded an inheritance from Moses since their father had no male sons. The solution that God commanded Moses was for them to marry members of the father's family and that is the only way the inheritance passes for the next generation [123]).

123 Book of Numbers Chapter 27 Verses 1 - 11

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That is, the tribal affiliation cannot be through the mother and hence Jesus cannot be a son of David through his human mother, Miriam and even she is a member of King David's family.

Another attempt Christians have tried to excuse this problem is by saying that Joseph, the husband of Jesus' mother, Mary, adopted him as a son. This solution also cannot help Christians, and since, as we have seen in the various verses describing the future king from the house of David, it is explicitly written that that king must be a descendant of David.

That is, the Messiah must be a direct descendant of the Davidic line and not an adopted son who does not come directly from the biological descendants of King David [124]). Thus the issue remains if Jesus is the Messiah he cannot be the Son of God, and if he is the Son of God he cannot be the Messiah.

124 Promises to David Samuel 2, chapter 7, verse 12, as well as 1 Kings, chapter 8, verse 20, as well as chapter 9, verse 5.

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Chapter Ten

A very interesting myth since it is apparently used to this day as a stumbling block of various diplomatic relationships. The first essential problem lies precisely in the source of the myth, the Hebrew Bible.

As mentioned, there will be critics who will ask to know why the Hebrew Bible should be accepted? After all, there are other books that are sacred to their believers, so why exactly is the Hebrew Bible better than the other holy books?

In order to answer this, we must first examine which of the people who belong to the various religious theologies in the world, believe that the Hebrew Bible is a holy book which is also accepted by them?

First, let's take all the believers in Christian theology and all the currents and groups that make them up - they all attach the New Testament to the Hebrew Bible - that is, the Hebrew Bible is the beginning of the holy book for Christians, followed by the Christian "New Testament".

In principle, all believers in Christian theology cannot ignore the Hebrew Bible. On the contrary, they try to prove the truth of the Christian theological concept, by apparent "proofs" coming from the Hebrew Bible.

More than once, theological controversies revolve around the interpretation of various chapters in the Hebrew Bible. When those who support the Christian doctrine, insist on explaining the relevant chapter in such a way that the relevant chapter "proves" the truth of their theology.

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If we take Islam, Islam believes in all the leaders of the Bible, they call them prophets, starting with Adam the first man and ending with the last prophet Ezra in the Hebrew Bible.

In addition to this, the Qor'an, the holy book of Islam, presents the Torah, the first five books of the Hebrew Bible, as a holy book and should serve as a source of inspiration for Muslims as well. However, at the same time, because of verse 156 in Sura number 6, which reads "Those who believe in a prophet from the nations of the world whose name will be found It is written in the Torah and the Gospel."

Therefore, the inevitable conclusion is to actually see the Hebrew Bible, which is in our hands today, as a source that has never been changed or corrupted. Furthermore, what is in our hands today is the original version that has existed at least since about 2,300 years before the birth of the theological concepts of Islam and Christianity which are competitors to Judaism.

Another reason that may be just as interesting and may be even more interesting than the previous reason. While all theological concepts in the world claim almost the same scenario - a certain man heard the voice of God who told him to go and influence people to believe in the God who sent him.

This is the general argument that accompanies almost all the different theological concepts in the world. It doesn't matter what theological

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concept is involved, the scenario is always the same, one person heard God and he managed to convince the others that he was telling the truth. As mentioned, this is true for all religions and you don't need to mention the founders of each of the religions to know that this is what happened in the process of founding the relevant religion.

But in the theological view of the religion of Moses, the situation is somewhat different. Although the beginning began in the same way as the other theological conceptions, Moses hears the voice of God from the bush, a discourse that tells him to go to the people and save them, later on in accepting the theological conception of the religion of Moses, all the Israelites, which is estimated at more than 2.5 million people, women and children stood under the mountain and heard You are the voice of God speaking to them [125]).

When one person hears voices it can be attributed to some mental problem - the fact that he manages to convince others means that he is a great salesman - but when more than 2.5 million people who think and believe that they heard God, there is no possibility to attribute it to a hallucination or any illusion public at all.

More than that, for more than 3,000 years the Jews have been telling from father to son how their parents stood in the special position of Mount

125Exodus Chapter 20:14 "….And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off..."

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Sinai - that is, the Jewish father tells the son about his father who told about his father like this and so on until the father stood under the mountain and heard the voice of God speaking to them It can no longer be just a story, it must really be a case that happened to an entire nation and affected it to this day.

In addition to the above, there are many people of different theological views who believe in the correctness of the Hebrew Bible. This is because according to them all the promises of the Hebrew Bible to the Jewish people are being realized before their eyes.

The conclusion of all of the above will be that the Hebrew Bible is an original and true book, therefore, the Hebrew Bible is the exclusive guide to man's relationship with God. And hence in order to search for meaning as God intended, one must study and engage in the Hebrew Bible.

After presenting the source of the myth, the Hebrew Bible, which is seen as a reliable source for many different theological concepts in the world, we can move on and present this special myth. In Genesis chapter 15, Abraham asks God for a sign that God promised him a great reward for Abraham's faithfulness to God [126]).

God promises Abraham that his direct descendant is the one who will inherit him. Here we must refer to a very important variable in the essential perception of man. A person wants to know what will happen

126 Genesis Chapter 15:2 "….And Abram said: 'O Lord GOD, what wilt Thou give me, seeing I go hence childless, and he that shall be possessor of my house is Eliezer of Damascus?..."

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after he leaves this world. That is, a person gets satisfaction when he sees his grandchildren grow up and succeed. Thus, that person believes that he has continuity and this survival feature, is a very important motive for the person himself [127]).

God promises Abraham that the number of his descendants will be as numerous as the stars in the sky. It must be remembered that up to this moment Abraham did not even have a single legitimate child. The son born to him Ishmael is not his legal son and therefore according to custom he has no share in his father's inheritance. Beyond that, on the recommendation of his wife Sarah, Abraham even banishes his son and his mother and cuts off contact with them forever.

Abraham asks for a sign from God and God orders him to bring a number of animals. Abraham takes these animals - a female calf, a stag, a deer and a kid, cutting the animals in half but not the birds. A slumber descends on Abraham and the scripture says that God came to Abraham in a dream and told him that his descendants would be enslaved in a distant land, but at the end of the enslavement they would return to the land of Canaan and inherit it forever [128]).

Apparently, the story of the prophecy does not seem appropriate for the status presented in the chapter. However, on second thought it has a sort

127 From Introduction to Psychology Ernst R. Hilgard and Richard K. Atkinson, Tel Aviv: Otzar Hamora, revised edition 1983. Hebrew

128 Genesis Chapter 15:13 "...And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;…" Genesis Chapter 15:16"….And in the fourth generation they shall come back hither; for the iniquity of the Amorite is not yet full.' ..."

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of extremely important future message. The message mainly refers to the fluctuations that Abraham's descendants will go through in the journey of entering and leaving the promised land. However, despite all these upheavals and transitions, the message suggests that the land will always be guaranteed to Abraham's descendants.

However, since Abraham has many descendants, as we saw in the promise, like stars in the sky, the Hebrew Bible, which as stated is accepted by all existing theological concepts, emphasizes the only legitimate offspring from his only legitimate wife - Sarah and his only son Isaac, who and his descendants alone are the sole heirs of Abraham himself.

The story of the covenant that took place between Abraham and God is not accidental at all. This story includes two sides, a practical side and a theoretical side.

On the practical side there are actual physical happenings. Animals were crossed for years, sacrifices were made and bread was eaten [129]).

Also, they threw the blood of the animals that were slaughtered on the island of the covenant and made a feast [130]).

The theoretical side is also derived from cutting animals in half, but the people who come to the covenant were supposed to pass between the halves and quote the words of the following curse "...God will cut the

129 Genesis chapter 15 verse 18 can be compared to Genesis chapter 30 verses 44 and 54

130 Compare with the book of Exodus chapter 24 and also compare with the book of Genesis chapter 26 and the book of Samuel 2 chapter 3

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carrion of the one who breaks the covenant into pieces like these pieces..." [131]).

The passage of the people who make the covenant between the beasts that are split in two actually symbolizes the covenant itself. Such a form of covenant implies the obligation assumed by the covenant maker and, on the other hand, the punishment that may be received by the covenant breaker.

When the punishment is always much more severe and deterrent in order to create a disproportion between the commitment and the punishment for the violation.

It should be noted that in different languages of the specific region of the Land of Israel, the terms related to the act of covenant offer a variety of counters related to the topic of cutting. For example, in Hebrew "Kret Brit", in Phoenician "Kret Ela", in Aramaic "Gezer Adia" and even in Greek "Lemyan Horakia" which all these terms mean is a cut of a covenant.

In the continuation of the biblical story, the sun sets and God, in the form of a "smoky furnace and a torch of fire", passes by himself between the parts of the beasts [132]).

This passage of God is similar to the passage of all those who come in the covenant in the period in question. Therefore, this passage of God between the parts of Livestock, symbolizes the oath that God gives to

131 Compare with Jeremiah chapter 34 verses 18 to 20

132 Compare with Exodus chapter 13 God appears to men as a pillar of smoke and/or as a pillar of fire.

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Abraham and God's promise and commitment regarding the covenant with Abraham [133]).

As mentioned, the order of the covenant in ancient times was such that the covenant holder would pass between the parts of the animals, which basically shows that the parts will become perfect only with the intervention of the person standing between them - that is, the covenant holder himself.

When that person comes out of the graves, the parts will be separated, this is a sign of separation and unbelief and therefore the curse that has been passed down over the years will be active [134]).

In God's transition between the breeds of animals, he promises Abraham that God will give the land to Abraham and his descendants forever. The promise is from the river of Egypt to the great river - the whole land will belong to Abraham and his descendants [135]).

When God's promise is one-sided, Abraham is not awake at the time of God's passing and Abraham is not asked for his opinion - therefore whatever God decides is whatever it is.

Since according to what is written in the Hebrew Bible, the legal descendants of Abraham are Isaac and the sons of Jacob and all the sons

133 See for example Haran M. 1982, (editor) "Encyclopedia World of the Bible" Tel Aviv Rabivit Publishing House p. 82; In Rabbi Z. And Aqabiya 1978, "Annotated Bible, Book of Genesis" Maariv Publishing House Tel Aviv pp. 42-44; Hebrew

134 Meyuchas r. 1968, "Rabbi Meyuchas' commentary on Genesis" Jerusalem Publishing House pp. 41-43. Hebrew

135 Book of Genesis, Chapter 16, Verse 18

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of Jacob are the sons of Israel, the promise was given only to the sons of Jacob and not to the other sons of Abraham [136]).

The question arises, how can God promise Abraham the land? Does the land even belong to God who can guarantee someone possession of it? This question is fundamental and related to the whole issue in such a way that the political consequences arising from this promise, there must be a preliminary agreement on the ownership of the property.

You can only give what belongs to you, there is no possibility or moral justification to give something that does not belong to you.

The answer to this question is already stated at the beginning of the book itself. In the book of Genesis, chapter 1, verse one, it is written explicitly, God created the heavens and the earth.

Therefore, as the creator the earth belongs to God himself and no one else. God can therefore give Abraham the land that belongs to him and as such, he transfers the promise to Jacob himself who becomes the only legal heir to the promise to Abraham [137]).

If we address the question of who wrote the book of Genesis, we can perhaps see how things fit together. Also, it is necessary to know the period in which the book of Genesis was written, in order to perhaps attribute the relevant meaning to the things suggested above.

136 Gunkel H. 1980, "Introduction to the Book of Genesis" Mishlav Tel Aviv Publishing House p. 54-74 Hebrew

137 Book of Genesis, Chapter 28, Verse 13

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It can be assumed that besides the fact of who wrote the book, it is more important to know when the book itself was written. It can be assumed that the book could have been written in three different periods.

This is apart from the period of the events themselves, which can even be seen as the period in which the book was written.

In any case, it can be assumed that the book could have been written during the time of Moshe ben Amram. This is an accepted assumption from the evidence written in the Torah book itself.

As it is written in the book of Exodus chapter 24 verse 4, Moses writes the things as God dictates to him. Also, in the book of Numbers, chapter 33, verse 2, in the book of Deuteronomy, chapter 31, verses 9 and 22, the scripture appears again that Moses writes the Torah itself.

Thus, if Moshe wrote the Torah, then the period of writing the things would be the period of Moshe. If we refer to the well-known tradition that Moses wrote the Torah, then it is clear why the story of the covenant between Abraham and God appears.

This story of the covenant between Abraham and God may explain several issues that need to be answered. First, why were the Israelites enslaved in Egypt? After all, when the Israelites went down to Egypt, thanks to Joseph, the second most important person after Pharaoh, they were received with great respect.

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They were even allowed to engage in a profession considered "abomination" in Egypt, shepherding. This is because one of the Egyptian gods had the form of a lamb. How does the political situation suddenly turn against the Israelites and they turn from invited guests into slaves?

Within the story of the covenant, as mentioned, is the prophecy in which it is said that the children of Israel, the descendants of Abraham, according to the scriptures, will be enslaved in a foreign land for four hundred years and after that they will be freed and come out with great possessions. Thus all this prophecy came to pass. The enslavement, the redemption and leaving with a large property.

In the story of the Exodus it is said that the Israelites took advantage of the Egyptians and asked them for money and treasures, with which they left Egypt [138]).

Finally, the story of the covenant explains the right the Israelites have to enter and conquer the land of Canaan. In light of the story of the covenant, the Israelites received the land as part of a promise that God gave to Abraham. Thus, the covenant made by God was made exactly according to the accepted rules of making a covenant at that time.

Thus, the story of the covenant justifies the Israelites' claim to the land of Canaan. As well as the Gentiles who hear the story, there will be no opposition to the entry of the Israelites and their claim to the land of Canaan.

138 Book of Exodus Chapter 11 Verses 2 and 3

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One of the problematic points here, is actually determining a punishment, which will work for four hundred years, before the sin is committed.

It is customary to warn that for committing certain sins, the person receives a punishment. In our case, in the story of the covenant, punishment will be inflicted on Abraham's descendants.

However, nothing was said about what this punishment was received. If we try to connect sin with punishment, we can throughout the entire Hebrew Bible associate the punishment with the offense committed.

The question arises, why was such a cruel punishment determined, four hundred years of servitude, without any offense being committed?

What is the point of bringing the punishment for the sin in advance? The Jewish tradition answered the question of punishment and pointed to the offense that the Israelites committed for which they receive the punishment.

As mentioned, the covenant between the two is also related to the circumcision that Abraham's descendants undergo. As it is told in the book of Genesis in chapter 17, Abraham renews the covenant with God by having him and all the members of his household undergo circumcision [139]).

In the book of Joshua, chapter 5, it is said that Joshua circumcised all the Israelites, the descendants of those who came out of Egypt. According to tradition, when the Israelites came down to Egypt and settled there, they

139 Book of Genesis chapter 17 verses 23 hand 27

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abandoned the custom of circumcision. As a result, the tide turned and the Egyptian rulers who enslaved them.

Only when the descendants of those Israelites who left Egypt arrived at the entrance gate to the land of Canaan, they were asked to perform a circumcision as a condition for their entry into the land.

A second possibility is that the book of Genesis, along with the other books of the Torah, were written during the period of the kings. This claim was first suspended by Wallhuizen who claimed that it is possible to see a connection between these stories and other stories from the period in question [140]).

In fact, Wallhuizen claims that due to the similarities between the stories of the Hebrew Bible, with other stories from the region, it is possible to date the stories of the Bible by dating the similar stories. Since there are other stories with a known chronological time, all similar stories should in fact be associated with those dated stories.

Admittedly, it is difficult to argue with this concept, which may be true at least on the surface. However, as we know, Wallhuizen worked in the thirties of the last century, a time when little was known about dating. Thus, it is possible that this dating method may lead to erroneous conclusions.

However, if we refer to Wallhuizen's method and determine that the Torah stories were indeed written during the time of the kings, we will ask what

140 Friedman b. 1982, "Julius Walhuizen" Dvir Jerusalem Publishing House pp. 7-17. Hebrew

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is the point of the previously proposed covenant story. During the period of the kings, one must remember the background of the geopolitical situation that prevailed in the Land of Israel at that time.

After King David's conquests, his various successors are mainly busy maintaining the existing. Thus, the end of Solomon's reign ends the period of peace in the united kingdom of Israel.

The rise to power of Solomon's descendants, first and foremost leads to a rift in the nation and the establishment of two rival kingdoms. The same kings in the two different kingdoms, lead mainly to a period of wars and rebellions that took place in the occupied territories of the former United Kingdom of Israel.

The division into two rival kingdoms, the Kingdom of Judah versus the Kingdom of Israel, causes various political events that the Hebrew Bible sails through in their descriptions.

Therefore, the stories of the apparently existing covenant between Abraham and his direct descendants the Israelites, the people of God, gives the Israelites the important legitimacy.

First the legitimacy to be in the Land of Israel at all, to the gate of the Land of Canaan. At the same time, it gives legitimacy to the conquests of King David who ruled over a kingdom from the Nile of Egypt to the Euphrates River [141]).

141 See Book of Kings 1, Chapter 5, Verse 1

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At the same time, as a result of God's promise to Israel, additional legitimacy is obtained, to preserve the territories that were supposedly given as a promise to the Israelites. Thus, from this promise, another impression is received, that the Amorites will serve.

That is, the Israelites have an apparent moral right to enslave the peoples who lived in the area of the land of Canaan [142]).

Thus, the ideological goal of the "chosen land" for the Israelites becomes a political mission of an imperialist kingdom. In fact, the claim that the stories of the Hebrew Bible states that God is the one who determines the course of events.

This is how history is manipulated by the deliberate hand of God, who chose the Israelites to serve as a "light to the nations". Those Israelites were chosen to serve the world as "priests "Of a God who chose them. This is the same God who created the world and can do whatever he wants in it.

The same God who directs the world, commands the Israelites to fulfill his will, such as, for example, to destroy the nations of Canaan. destroy the Amalekites and even conquer territories inhabited by other peoples. Thus, the Israelites justify their takeover of the land of Canaan, anchor their dominance in it, and through the myth they settle the issue morally and ethically.

142 See the book of Genesis, chapter 15, verse 15.

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Nevertheless, there is a special innovation here. The Israelites, perhaps unlike other nations, looked for a moral reason to take over the land of Canaan.

While other nations not only did not need any moral reason to conquer and enslave other nations, but even saw it as a mission to conquer and enslave other nations. The question arises why the Israelites are caught in a moral game that is not the concern of other peoples, not in ancient times and of course not in modern times?

It is perhaps possible to attribute the aspiration to morality at least relatively, unlike other peoples both in ancient times and also in modern times, to the Hebrew Bible. In an overall view.

However, along with the Hebrew Bible's desire to instill belief in a single God, the Hebrew Bible regularly speaks of man's accountability. That is, man can always be judged in all his actions.

When the element of reward and punishment is an inseparable part of a person's cultural being, then that person will constantly look for the desired standard in his various actions.

Especially when the Torah of Moses dictates a whole series of laws and instructions which from the beginning border within the action that can be defined between good and bad.

In the book of Deuteronomy in chapter 30, Moses presents the dilemmas of life and claims in the name of God that in the hand of man is given

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the choice to choose good or choose evil. As Moshe Haim said, life is the good, while death is the evil. Therefore, Moshe's recommendation is to choose life [143]).

If we return to the possibilities of who wrote the stories of the Hebrew Bible and when, we can offer Berkeley's view here. Berkeley suggests seeing the stories of the Hebrew Bible not as historical truth as we can treat any story offered in the history books, but to try to see the purpose for whom the story was written.

That is, according to Berkeley, the story itself presents the goal that the writers of the Hebrew Bible sought to achieve, which is the belief in a single God who oversees the fate of the people and assigns him an ideological task of faith.

According to Berkley, the writers collected different materials for this purpose, where those elements that helped advance their goal were left in the story, while elements that did not help the goal were omitted from the story itself.

Sometimes, the same writers adapted the inappropriate elements to their purpose, in such a way that they fit the purpose for which the story itself was written [144]).

143Deuteronomy Chapter 30:19 “...I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; ...”

144 Berkley S. 1969, "A General Introduction to the Bible" Mishlev Tel Aviv Publishing House p. 179. Hebrew

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A researcher named Bat Halevi actually claims that the stories in the book of Genesis were written during the time of Abraham himself. Of course, one must refer to the stories that happened only during Abraham's lifetime and not to the events that happened after his death.

According to Bat Halevi, Abraham as a son of Mesopotamian culture, knew and was familiar with the Sumerian, Akkadian and Babylonian mythological literature which was prevalent in the Mesopotamia region at that time. Abraham's need to fight these stories lead him to create an alternative creation story, which is based on a general truth of life. This, while reducing the existing spirit, Avraham lays the foundation for a fundamental world view and different from that of the raw data that was before him. According to Bat Halevi, this leads to a spiritual awakening of a transition to the raw [145]).

In order to create such a complex work, a person of stature was needed, with adequate preparation who could understand the complexity of the human soul while recognizing the subjective side of the human soul and its nature, in its struggle with the variables that affect its life and its overall perception.

About Abraham's personality it is said that Abraham is a believing man who fights idols, studies and keeps the Torah, a prophet in whom the Holy

145 Bat Halevi d. 1971, "The Path of the Fathers to Monotheism" Published by Raphael Chaim HaCohen, Jerusalem pp. 5-47. Hebrew

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Spirit pulsates, a humble righteous man, a host, a warrior and saves even the wicked of Sodom [146]).

In fact, the story that Abraham describes in the alliance between the pieces, offers a somewhat surprising script. The story informs Abraham himself that he will not inherit the land of Canaan. This despite God's promises to him.

His descendants inherited the land after four generations, that is, after four hundred years, his descendants will be able to inherit the place. It should be mentioned that the story of the covenant takes place after Abraham's victory and the rescue of his nephew Lot and the captives of Sodom.

It is possible that after the eradication of the Amorites, which is the time that the Torah suggests that these things happened, Abraham thought that he should settle permanently in the land and stop his wanderings with his possessions as he had done before. It is possible to assume that the story came to inform the Amorites that Abraham is the Lord of the land and they must accept his conversions [147]).

However, since Abraham had a relatively small group of supporters, who could easily assimilate among the various Amorite peoples, Abraham had to look for a land where his descendants could increase numerically.

146 Hasida Y, 1964, Personal encyclopedia of the Bible in the Especklaria of Sages, the term Abraham our father, pp. 5-18' Hebrew

147 Menorah S., 1978, "Simplification and Logic in the Bible" Magnes Publishing House, Jerusalem, p. 133 Hebrew

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Therefore, in order to save his small and gentle tribe, almost certainly from the Jews, by assimilating with the surrounding peoples, Abraham moves his small tribe to Egypt, where unlike the peoples of Canaan, the Egyptians avoided even physical contact with the Hebrews, whose work was seen as abomination in the eyes of the Egyptians [148]).

This explanation may explain why the prophecy about the exile in Egypt and the slavery of the Israelites for four hundred years. This is the time it took to transform a tribe of a few hundred people into a nation of several millions. Also, the story of the covenant framework came to inform all the surrounding nations that even though Abraham left the area, he intends to return and take back the land that was promised to him.

Even these days, the story of this myth can still have a political impact on everything that happens in the region. However, unlike the ancient times, today most of the people involved recognize the authority of the Bible and the promises of God to the people of Israel, his legal descendants to Abraham.

When the direct connection between the myth of the covenant between the pieces and every Jewish male, it is the circumcision they performed for every Jewish male. What links him directly to Isaac and his descendants and from them to Abraham.

148 Emmanuel M. 1978, "The Book of Genesis Explanations and Explanations" Magnes Jerusalem Publishing House, pp. 174-180 Hebrew

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The fulfillment of the covenant between Abraham and God was made subject to all the moral and diplomatic standards that were customary in the ancient world of that time.

Proof of this, we have already seen in the use of the terms related to the subject of an alliance between people and groups.

Thus, the covenant that Abraham made with God is actually used as the covenant that Abraham made in the opinion of all the peoples that naturally belong to this region.

It should be noted that, with the exception of the Jews, descendants of Abraham, Isaac and Jacob, very few of the peoples living today in different parts of the world are the original people of that region.

In the process of various migrations, different peoples moved from region to region and replaced the original inhabitants of the region.

The only nation that remains authentic is actually the Jewish people, one of the tribes of Abraham's descendants. Therefore, the same covenant that Abraham made with all the peoples of the region still remains since the descendants of the covenant maker are still around and their historical rights are significantly strengthened despite the existing political objections.

To this we can add one more fact that may arouse interest - those who disbelieve in the right of the Jews to the Land of Israel are precisely those people who call themselves atheists.

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That is, those who disbelieve in the existence of God, disbelieve in the right of the Jews to the Land of Israel. Which may prove that these actually prove in their lack of desire to accept the myth, the correctness of the myth itself.

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Chapter eleven

One of the most well-known myths in the world, is the subject of a savior who will come in the last days to save the believers in the relevant religious theology. Admittedly, in the previous chapters we got a first glimpse of the character of such a savior.

This is not the place to offer the eschatological concepts of the various theological concepts, although we will have to mention them later, however, we will try to understand the biblical source of the concept of the future savior.

Already at the beginning of things, the things must be presented for their approval. There is no intention here to side with some theological concept one way or another. Rather, there is an intention here to deal with the sources and try to disprove or confirm the concept of the existence of a future savior.

At this point, we must mention below what has already been proposed in the previous chapters. The claim is that for all existing theological concepts, there is a savior who is supposed to answer that theological concept in the last days.

Therefore, first and foremost, it is necessary to refer to the reason for which a savior is needed for the believers of the relevant theological concept. That is, what is the reason that the theological concept expects

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that in the last days a person will arrive who is supposed to fulfill its theological "utopia"?

The need of each of the different theological concepts, for a savior who will come in the last days, proves that the relevant theological concept does not see the current, contemporary situation as a situation that should be "satisfactory" for the relevant theological concept.

Again we will ask the question, why does the relevant theological view not see its current situation as "satisfactory" and also, what stands in the way of that theological view seeing the current situation as "satisfactory"? In general, what criteria are necessary for each of the different theological concepts, in order to feel "perfect" theologically or from any other possible point of view.

It should be noted that these questions focus attention on all the different theological concepts, which put their very concept to a difficult test. What prevents a certain theological concept from declaring that the current situation is an ideal situation and that there is no need to strive for more than what is there.

Admittedly, today due to the great secularization created in the more modern western society, there is a certain distancing from religion. However, in earlier periods when the theological concepts were at their peak, what prevented them from declaring that their current state is the

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ideal. That is, why even when that theological concept, at the height of its theological power, needed to wait for the coming of a future savior.

Can we refer to a fundamental assumption that claims that the future savior is a phenomenon that is built from the beginning within the relevant theological concept or can we assume that the appearance of the savior is a need created during the formation of the theological concept. Also, can we assume that waiting for a savior is attributed at the end of days, to answer parallel or competing theological concepts.

In fact, if we can solve this, we may be able to answer what leads the different theological concepts to the same need for a savior who will act in such a way as to save the relevant theological concept.

Here we must emphasize and propose the leading premise of the entire subject. We believe that the concept of the future savior came as a result of the diffusion of ideas that came from one theological concept and moved to another theological concept and from there to the third theological concept.

In other words, we assume that the idea of the future savior is largely an idea of rabbinic Judaism, which passed through the believers to Christianity and from there, to Islam, which sees itself as the ultimate theological concept that is decisive over all other previous concepts.

If, as mentioned, we refer to the way the idea of a future savior passed from rabbinic Judaism to the other theological concepts, we find that the

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theological concept of rabbinic Judaism sees a significant need for a future savior, solely because of the difficult situation of rabbinic Judaism.

Admittedly, one can always refer to the Hebrew Bible, which establishes reward and punishment in all relationships that exist between God and human beings.

Therefore, in the light of the entire Hebrew Bible, there are warnings about expected punishment due to these and other transgressions. However, along with the punishment there is also hope that poses a challenge to the human spirit. If the person does good, he will be able to be saved. Already from several things, we can learn the spirit of hope This, when God through Moses, after warning of the punishments that the people will receive for their transgressions, comes comfort and salvation [149]).

As we immediately notice, there is no identification in the entire Torah of a personality who is supposed to serve as a redeemer and savior in the future. Indeed, in the book of Numbers chapter 24, Balaam says in his poetry that in the future there is what Balaam calls a tribe in Israel [150]).

The rabbinic commentators interpreted it as a ruler, but it does not require a ruler at all. Because it is about the whole context of the verse itself.

149 Deuteronomy chapter 30 verses 3 to 5

150 Numbers Chapter 24:17 "...I see him, but not now; I behold him, but not nigh; there shall step forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of Seth... "It should be noted that the translation of a scepter is biased because the Hebrew text speaks of a tribe and not a scepter.

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According to the accepted weight in the writing of the Bible, the first part is equivalent to the second part. Therefore, in the first part it is about a star coming from Jacob, while in the second part it is about a tribe in Israel [151]).

In light of this context, it is about an entire tribe and not about one person - although the commentators artificially insert this verse into another set of rulings which they claim "proves" that a special person will come in the future and save the people.

However, regarding things historically, this prophecy of Balaam is being fulfilled to this day. The Jewish people is the tribe of Jacob which influences the nations of the world. The sons of the Jewish people are in all areas of life, both in the positive and negative areas. Thus, as the words of this prophecy put it, it does not speak at all about a special person who will be saved, but about an entire tribe, part of Jacob, who will influence the world.

Here is the place to mention the unfair interpretation method of Rabbinic Judaism. By giving freedom of possibilities for interpretation, Rabbinic Judaism as a whole "invented" many features and instructions that the scriptures did not intend at all.

151 Rashi in his commentary claims that "the way of a star." As his translation, the word "the way of his bow" (see Lamentations 2), while "a tribe arose, a king of Roda and a ruler": on the other hand, in the interpretation of Ibn Ezra he claims "the way of a star. There is an image of stars walking in the sky that were not in history and were not known": whereas in relation to the second part "and a tribe arose. A kingdom and it is correct in my view that it is a word of a way that he will see in his path the taste of the stars" in addition the Ramban interpreted this as the Messiah who will come in the future and redeem Israel.

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The P.R.D.S method may create an avoidance of facing criticism from those who do not agree with the interpretation. This is because there is no single and uniform basis for interpretation. Anyone can slip the interpretations of the floats out of their context and move to an apparently "higher" "level" of interpretation [152]).

It is therefore impossible to criticize this unacceptable and strange interpretation. Thus, together with the consensus method of those present at the discussion, as a method for determining the interpretation of any text, it cannot present a systematic scientific method of interpretation. Beyond that, it is possible to find many weak points that would change this way of interpretation, however, the canvas is short of containing all the structural errors that stand in the way of such an interpretation.

Therefore, if we interpret things as they are implied from the context of the chapter, in relation to the context of the entire story, we can always present the best interpretation of the text. Intellectual maneuvers never contributed to the understanding of a text but only kept the reader away from the intention of the text itself.

As a matter of fact, Balaam's vision was said in Hebrew and written in Hebrew. The term written in Hebrew is "tribe" - although it can also be

152 P.R.D.S. stands for the interpretation method of rabbinic Judaism, pshat means simply - is the simple interpretation of the Torah. remez Remez - refers to the various hints contained in the Torah. drash drash- is the revelation of the deeper meaning of the verse and sod the secret- is the esoteric and mystical part of the Torah.

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interpreted as "rod" or "royal scepter", however the context of the whole sentence does not speak of a single person, but of the entire nation.

Remember, Balaam watches over the camp of the Israelites, whom he sees from afar. The scripture emphasizes his vision, since the scripture calls Balaam "blind eyed". Balaam speaks in front of the camp of the Israelites, so the whole context is all the Israelites and not a single person [153]).

When Balak is angry with Balaam because Balak realizes that Balaam is actually blessing the Israelites, while Balak put money in order to spoil them, Balaam tries to please Balak by offering Balak a future prophecy about the Israelites themselves.

At this point Balaam presents his prophecy which for Balak means actually a curse and not a blessing as suggested earlier. This curse contains a statement that out of the twelve tribes of the Israelites only one single tribe will be left. This tribe will continue to exist and exterminate its various enemies [154]).

Thus, in fact, Balaam persuades his host, Balak, who invested a great deal of money in order to receive one curse from the mouth of Balaam, the sorcerer whose curses all come true. The explanation that this is about one tribe that will be left from the Israelites is the only explanation that can please Belk. Otherwise, if Balak, as a king with influence and resources, was not satisfied with the result, he could have demanded

153Numbers Chapter 24 , Verses 2-9
154Numbers Chapter 24:17

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Balaam's head, which did not happen because it is written that Balaam leaves and returns to his place [155]).

Another place where redemption is mentioned is in chapter 11 of the book of Isaiah itself. In the first verse of chapter 11, it is explicitly written that there will be a descendant of Jesse who will be the basis for the growth of governors and kings [156]).

As we have already suggested before, the context must be treated in a substantial way and not separate each verse as if it stood on its own. As we know, the book of Isaiah was not written as a book with separate chapters, but it is a complete scroll from beginning to end. The division into chapters in all the books of the Hebrew Bible was done in the Middle Ages by the Christian theologian Stephen Langton [157]).

Thus, the entire division of the books of the Bible in general and the book of Isaiah in particular, is artificial and does not require the original text. Hence, in order to attribute the context one must also look at the section that ends the previous "chapter".

The previous "chapter" mainly talks about the redemption of the people at the hands of God himself. Thus the continuation of the words in the next "chapter" presents a king who will stand at the head of the people whom God redeemed and saved from his enemies. In fact, that king will be from the house of David as God promised at the time King David, but that king

155Numbers Chapter 24:25
156 Book of Isaiah, Chapter 11, Verses 1 - 9
157 Jewish Encyclopedia, https://www.daat.ac.il/encyclopedia/value.asp?id1=1797 Hebrew

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is not the savior himself, but the person who will rule over the people after the redemption of the people by the hands of God [158]).

Redemption and salvation, as mentioned, will be done in the hands of God and only God will redeem the people from all troubles. This explanation makes more sense since it is unthinkable, because the Bible itself implies that any person can save the world.

As we saw earlier, the intention of the Bible is to instill the belief in a single, all-powerful God who runs the world and directs all actions. Therefore, how is it possible for the same Bible to imply another message in which a special, all-powerful person saves the world [159]).

In a framed article it is possible to say that it is very possible that this interpretation of a man who can save the world led Christians to think that Jesus is himself God. Because anyone who is familiar with the Bible can know that no human being can replace God's power. Hence, Jesus being God himself can better explain his ability to be saved.

As soon as the interpretation of rabbinic Judaism fell in favor of a Messiah who would come in the last days and save the people, in fact rabbinic Judaism deviated from what is written in the Hebrew Bible, and came closer to the idolatrous concept of those days.

158 Promises to David Samuel 2, chapter 7, verse 12, as well as 1 Kings, chapter 8, verse 20, as well as chapter 9, verse 5.

159 Berkley S. 1969, "A general introduction to footnotes to the Bible" Mishlev Tel Aviv Publishing House p. 179. Hebrew

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In fact, myths originating from the surrounding people, always spoke of a mighty hero, who saves the people. For example, Hercules - a half-human half-god hero, the son of the god Zeus and a human mother named Alcmene. Hercules had extraordinary strength and could defeat any enemy with his own hands.

Other heroes from Greek mythology, such as Jason who managed to obtain the Golden Fleece and regains his kingdom. Or Achilles, another hero who defeated armies, or even Perseus who killed Medusa and saved the kingdom. These were probably the inspiration for a Jewish hero who saves the people.

It is even possible to repeat the books of the Bible in the book of Judges, heroes from the various tribes of Israel are presented who save the people from an approaching enemy. Even, these judges may serve as inspiration for the character of a future king who will save the people.

While the Hebrew Bible clearly emphasizes that salvation will be solely from the hands of God, rabbinic Judaism decided that salvation will be from the hands of a human being, who comes from the family of King David who will lead the people in a period of abundance and a special utopia known in rabbinic literature as "the days of “Messiah".

In order to describe the character of the Messiah in Rabbinic literature, one must first refer to the term "Messiah". In the Hebrew Bible, the term Messiah appears 38 times. However, in the Mishnah it appears 93 times,

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but the most citation in Rabbinic literature is found in the Talmud, 1101 times [160]).

As mentioned, in the Hebrew Bible, the term Messiah appears 38 times of which 17 times in the book of Samuel. To mention the book of Samuel discusses the Messiahship of Saul and David as kings of Israel. Which hints at the meaning of the term [161]).

The term "Messiah" in the Hebrew Bible means a person or an object that is anointed with the anointing oil. The anointing oil is the oil that the Israelites created in the desert and with which Aaron was anointed as high priest and the rest of his sons who succeeded him. Likewise, the "tent of meeting" is a tabernacle where all the "holy" objects were placed "That the Israelites were asked to prepare as a tabernacle for God and not as a house of prayer, as is customary today.

On the other hand, in the extensive rabbinic literature, as we have seen, the term "Messiah" appears 7,206 times, while in the Talmud the term appears 15.28%, in the Midrash the term appears 28.67%, in the Halacha 23.98% and in the Kabbalah another 22.16%.

160 It is true that in other rabbinical literature such as the Midrash, the books of Halacha and Kabbalah, the term appears 5,391 times. Also, the term appears 523 times in the prayer book and another 98 times in the tosefta. This is the later part of the Talmud that was included in the file after the Talmud was signed. The large number of appearances of this term in rabbinic literature proves that this term is of utmost importance and that the essential concept of rabbinic Judaism revolves around this term.

161 It should be noted that the term "Messiah" is mentioned once in the book of Isaiah, Habakkuk and Lamentations. Twice in the book of Daniel and Chronicles, 4 times in the book of Leviticus, 10 times in the book of Psalms and finally 17 times in the book of Samuel - that is, 44.74% of the times the term is mentioned are in the book of Samuel, with the book of Psalms occupying 26.32% and the book of Daniel another 10.53%

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In fact, the term appears more in Rabbinic Judaism's commentaries on the Talmud and Mishnah, more than it appears in the Mishnah and Talmud themselves. Which proves that the term spilled over from the simple concept of anointing a person and/or an object with oil to dedicate it to a certain work and/or action, and became identified with the person who is supposed to redeem the people from enslavement.

In order to present the character of the Messiah, Rabbinic Judaism made use of verses from the Bible and presented them in such a way that it would be in line with the initial conception they had in advance. In fact, it is not possible today to know whether the interpretation of the verses derives from the verse itself and not from the mindset, existing legends and wishes of the interpreters themselves.

This problem is more difficult when we do not use a systematic and uniform interpretation throughout the text intended for interpretation. As already stated earlier, in the interpretation method of rabbinic Judaism, the P.R.D.S, causes evasion and a lack of systematical and/or uniformity in the interpretation.

The rules of interpretation must be uniform without being able to transfer the variable, the subject of the interpretation, to different dimensions in order to achieve the same interpretation that may presuppose the opinion of the interpreter. Thus, not only is the resulting interpretation very fluid, the interpretation is also not subject to the criticism of others. Because in

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the P.R.D.S method, the interpreter can always change the dimension of the interpretation [162]).

As mentioned, from the initial concept of rabbinic Judaism, the image of that person known as "Messiah" is depicted, this is a person who will come in the end of days to save the people from slavery and lead them to redemption [163]).

Therefore, the same "Messiah" is portrayed as a "scholar" knowledgeable in the "Torah" - when the term "Torah" in Rabbinic Judaism has nothing to do with the Torah of Moses, but mainly refers to the Mishnah and the Talmud, which they claim are the "words of the Torah" - that is why Rabbinic Judaism insists on removing the verb The instructions of the rabbis, and not the instructions of Torah Moses, the instructions written in a simple way that anyone can understand and follow on their own without the assistance of this or that "interpreter".

In fact, rabbinic Judaism established the image of a person with the qualities of a "hero" who defeats the enemies of the Jewish people, redeems the Jews and leads them to a period of religious "utopia" described only by the standards of rabbinic Judaism itself.

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162 In order to remind the reader of the method of P.R.D.S. stands for the interpretation method of rabbinic Judaism, pshat means simply - is the simple interpretation of the Torah. remez Remez - refers to the various hints contained in the Torah. drash drash- is the revelation of the deeper meaning of the verse and sod the secret- is the esoteric and mystical part of the Torah.

163 According to the Rambam, the Messiah will restore the kingdom of the House of David, build the Temple, and gather all the exiles of Israel, including the ten lost tribes. To restore all the instructions from the Torah as they were before: offer sacrifices, make the people observe the Torah's mitzvot. The Laws of Kings and Their Wars Chapter 11 Law 1) Which proves that the concept of rabbinic Judaism is contrary to the concept of the Hebrew Bible to the concept of rabbinic Judaism that person "Messiah" is the Redeemer and not God!

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It should be noted that we have no evidence that in the periods before the end of the Second Temple period, or rather before the local strengthening of the Pharisees, the leaders of Rabbinic Judaism, there were no mentions and/or writings that spoke at all of a special king who would lead the Jews to redemption.

Admittedly, there are descriptions in the Hebrew Bible of a king who will come threefold to King David. However, this has more to do with the promises God made to King David, more than a "Utopian" king who will redeem the people.

Beyond that, the Hebrew Bible recognizes only God as the exclusive redeemer of the people. God has no partners in the deed and the redemption of the people depends solely on the actions of the people. Since Rabbinic Judaism itself deviates from the Torah of Moses, Rabbinic Judaism does not uphold the instructions of the religion of Moses at all.

From this it can be assumed that rabbinic Judaism had to "prove" that it is "correct", since according to the Bible, it becomes a false faith. Because if God is the redeemer, and the only conditions for redemption is keeping the Torah commandments as Moses presented them, then Rabbinic Judaism has been delaying redemption for more than 1,900 years, therefore Rabbinic Judaism cannot be the correct alternative to the religion of Moses. Therefore, in order to justify the incorrectness of the instructions of Rabbinic Judaism, it is better to transfer the "ability" of redemption to that

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"special person" a hero in the format of the heroes of the Book of Judges and/or the heroes from Greek mythology, than to return the ability of redemption to God.

From this it can be assumed, at least based on the circumstances, that the cultivation of the "Messiah" myth in Rabbinic Judaism is much more than a fairy tale for believers. This is a clear and real need to justify the unreliability of the entire theological concept of Rabbinic Judaism.

Without cultivating the "Messiah" hero myth, people can ask a simple question and compare the scriptures. If for all the iniquities the Jews committed before the destruction of the First Temple, the Jews received a punishment of exile of only seventy years. Then we can ask the question, what offense or offenses have the Jews committed since the destruction of the Second Temple that today after more than 1,900 years, most of the Jews are still in exile and almost no prophecy of the end of days has yet come true.

This question becomes especially critical in light of the fact that during most of these long years of exile, most Jews followed the instructions of Rabbinic Judaism. Thus, if the instructions of rabbinic Judaism are instructions that follow from the Torah, then the Jews who followed them for most of the years were supposed to be redeemed. However, since they have not yet been redeemed, despite observing all the instructions of the rabbis that rabbinic Judaism, apparently, is "perceived" as presenting the

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instructions of the Torah, it actually turns out that the Jews who observe the instructions of rabbinic Judaism, do not observe the instructions of the Torah of Moses.

Therefore, rabbinical Judaism is not the original religion of Moses as God presented it to Moses and as the children of Israel and after them the Jews who remained from the children of Israel, have practiced since time immemorial. Rabbinic Judaism was therefore forced to cultivate the myth of the "Messiah" in order to escape the "trap" proposed above.

It is not clear who influenced whom, whether rabbinic Judaism, in that period it was the Pharisees, who led rabbinic Judaism, influenced the concept of the "Messiah" among the Christians. Or it was the Christians who influenced the perception of the "Messiah" in Rabbinic Judaism. In any case, Christians also have a savior hero who came to redeem the world.

However, "contrary" to the concept of rabbinic Judaism, according to the concept of rabbinic Judaism, the hero will appear at the end of generations, while fighting to save the people from the burden of slavery. The same hero already appeared a little more than 2,000 years ago during the brutal Roman slavery to redeem the people.

Admittedly, this hero is indeed a "direct" descendant of King David. But at the same time, the secret of his birth is a miracle since his mother was

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conceived by the Holy Spirit and therefore he is also the son of God himself.

It is possible that the character of that hero can be derived from the legends and stories that circulated in the environment in question. It must be remembered that at that time, most people in the world believed in many idols. Thus, the concept that God can give birth to children and/or a woman can conceive from contact with God, is an accepted concept and not at all puzzling in the eyes of the public.

This hero, according to the narrator in the gospel stories of the New Testament, traveled throughout the country, preached various theological sermons and even performed various miracles, which raised his reputation in the eyes of the general public.

That hero, the Son of God, has in this current mission, a mission that was carried out a little more than 2,000 years ago, a much greater important task - to redeem the world from original sin. The original sin, created as a result of Satan's temptation in the ancient Garden of Eden, Adam and Eve eat the fruit of the tree of knowledge, and are expelled Adam and Eve his wife from the Garden of Eden.

In order to make this possible, that hero had to die on the cross. In fact, it is the death of that hero on the cross that causes man's redemption. Being the same hero as the Son of God, he resurrected after three days and ascended to heaven. Therefore, every person who accepts Jesus into

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his life, this is the name of that hero, is saved from sin and reaches heaven after his death.

Therefore, in order for him to be able to carry out his next mission, that is, to lead the world to a "utopia" in which Jesus will eradicate Satan and rule the world, Jesus will have to come to the world once more. Therefore, after he came the first time, the people must believe that he is to come the next time to complete his special mission.

As mentioned, rabbinic Judaism relates differently to that hero "Messiah" and therefore, it does not agree at all with the previous appearance of the one called "Messiah" in Christianity. This is because, according to rabbinic Judaism, Jesus, in his first appearance, failed to fulfill any of the "requirements" required by rabbinic Judaism.

The central argument of rabbinic Judaism offers the "test of results" as proof of the arrival and the authenticity of the mission of the "Messiah". That is, no one will ask that "Messiah" to present a certificate that proves that he is the intended "Messiah". Rather, the result that will be revealed to all is the proof of the truth of his mission.

These proofs, according to Rabbinic Judaism, are global situations that everyone should see and experience with their own eyes. Thus, there is no need at all to argue with the result, as was the case at the first "arrival" of Christ.

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Christians claim, without any significant proof, that in the first "appearance" of Jesus, there was indeed a "resurrection of the dead" and that there were other signs that "testify" to the truth of Jesus' mission. Therefore, what is needed is the faith and not the works that Jesus did.

In general, according to the Christians, the gospel stories "prove" that Jesus is indeed the Messiah. Also, the Christians claim that signs that were not understood before, in the Hebrew Bible, became clear after the appearance of Jesus on earth.

As a result, Christians claim that Jesus is indeed the "Messiah" who will complete his great mission, a global utopia after the eradication of Satan, will occur with his coming again a second time, an action that will occur as mentioned, at the end of days.

Rabbinic Judaism presents a whole series of people who claimed to be "Messiah", however, in the test of the result they failed miserably. These people are considered in the theological view of Rabbinic Judaism as "false messiahs" who misled the people and caused more problems than they brought solutions [164]).

Among the famous "false Messiahs", it is worth mentioning two people who identified themselves as "Messiah" and caused a serious crisis of faith in Rabbinic Judaism. It is about Shabtai Zvi and Yaakov Frank. Shabtai Zvi

164 The encyclopedia of Jewish knowledge presents the following people as false messiahs - Todes, Bar Khoziba, Yishach ben Ya'akov Abdiya, Abu Isi, Sharigi or Sirini, David Elroi, Asher Lamlin, David HaReuvani, Shabti Zvi. Ya'akov Zvi ben Shabti Zvi, Mordechai Mokihim from the city of Ezinstadt, Ya'akov Frank https://daat.ac.il/encyclopedia/value.asp?id1=1002 Hebrew

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is the most famous false "Messiah" in the history of Rabbinic Judaism. This is because the movement he founded was large and captured many people, including even the most knowledgeable in the world of Rabbinic Judaism.

Shabtai Zvi greatly influenced the theological concept of Rabbinic Judaism, which hardened its positions towards the whole subject of "Messianicity". In the end, Shabtai Tzvi was forced to convert to Islam, with him many followers convert to Islam and in the end establish the Donama sect.

Jacob Frank, thought he was the successor of Shabtai Zvi and he even gathered around him many followers who adored him and considered him the "Messiah". Frank actually renewed Shabtai Zvi's movement and gave it a new twist, alluding both to the side of Rabbinic Judaism and to the side of Christianity. When he claimed to be the reincarnation of Jesus, who was known to be a Jew who practiced the accepted Jewish customs of his time.

Here too, the members of Jacob Frank's community are finally forced to convert to Christianity in order to avoid the persecution of the leaders of rabbinic Judaism in the region. However, it turned out that the cult members' conversion to Christianity was fake because they continued with their special rituals. After Frank's death his daughter takes his place and finally his followers disperse after their financial sources dry up.

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Although the theological view of rabbinic Judaism sees Jesus as a "false Messiah", rabbinic Judaism has no special reference to the "false mission" of Jesus. On the other hand, Rabbinic Judaism saw the activities of Shabtai Zvi and Yaakov Frank as a serious threat to the unity of the message and the theological authority of the leaders of Rabbinic Judaism, therefore Rabbinic Judaism even fought hard to eradicate these phenomena.

Besides rabbinical Judaism and Christianity in all its different shades and sects, Islam also presents the same savior who will appear in the end of days. In Islam, a person known in Arabic as the Mahdi will appear in the last days, he is the one whom God guides. Its purpose, as in Judaism and Christianity, is to redeem the world from injustice and the many injustices that exist in it and to lead the world to a spiritual "utopia" manifested in a peaceful and Muslim life.

This idea does not appear as stated in the Koran, since the Islamic Sharia only contains 14% Koran and the remaining 86% are the Hadith and the Sira [165]).

Thus, everything that is known about the Mahdi will appear mainly in the hadith, which may suggest that God is a late addition and does not necessarily originate from instructions given orally by the inventor of Islam, Muhammad [166]).

165 Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing
166 The Truth About Islam's Origins - Jay Smith https://www.youtube.com/watch?v=iQCqhuGPHTQ&t=1904s

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As suggested before, in Rabbinic Judaism, there were a number of people who claimed to be "Messiah" who came to redeem the people. This is in contrast to Christianity, where the only "Messiah" who came is Jesus. This, although you have heard for a while, a man appears who claims to be the second coming of Jesus.

Also among the Muslims, both the Shiites and the Sunnis, military leaders appeared in recent times, who claimed to be the Mahdi. It must be differentiated while the Christian "Messiah" is supposed to bring the "Utopia" in peaceful and pleasant ways, the Jewish "Messiah" will bring the long-awaited "Utopia" through miracles, the Muslim Mahdi i will bring the "Utopia" through the sword and fighting.

Therefore, most of those who identified themselves as the Mahdi were military leaders who tried their best to conquer the "Muslim Empire" again, while trying to establish the Islamic Kingdom that would rule the whole world.

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Chapter twelve

Schwartz Turner and Toden, define politics as an activity attributed to control over resources and control over the criteria for their distribution. That is, it is about a system of resources that exist in society, and the struggle that takes place in that society to control them. The control over the resources is not complete without also controlling the criteria for the distribution of those resources [167]).

When talking about resources, one should actually include the inputs that can be laid on, and used in order to carry out a certain goal or goals that the owner of the resources has.

In the organization there are various resources divided in principle into six essential elements that every organization seeks to convert into any outputs. A section on resources that serve the organization's goals and are personnel for its various types, such as, for example, managers and employees at the various levels.

In addition to personnel, the organization also has a variety of equipment that it uses to increase the organization's output. Let's not forget that there are materials such as raw materials, auxiliary materials and other intermediary materials that are important in their contribution to production. Besides these obvious resources that every organization has, the organization also needs capital. Of course, land is also a resource that

167 SCHWARZ, W. TURNER, and A. TUDEN, eds. **Political Anthropology**. Chicago, 1966

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should not be ignored. However, the obvious thing that sometimes falls "between the seats", is the information. Knowledge or information is the most important resource of any organization. The information together with the capital, can promote the organization to achieve any goal that the organization sets before it.

We use the term organization, although a single person may have control over different resources, this in order to emphasize the essence of the control over resources as suggested earlier and promote the canvas we are dealing with.

In fact, an organization that controls a large amount of the resources suggested above may be a larger organization than one with fewer resources. Also, as mentioned, there are resources that will be considered more important than other resources, all depending on the essence of the organization and its goals.

As mentioned, an organization that controls the information can promote an agenda that suits it best. Even if that organization lacks the other resources, that organization can nevertheless, through control of the information, make others act according to the agenda of the organization that has control of the information.

When we talk about information, we are actually talking about a message that has meaning for the recipient. Otherwise, if the message has no

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meaning, the receiver cannot evaluate the message as something he needs.

As soon as the receiver realizes that this is an important message, he will be ready to pay any price for that message. This is because the receiver believes that through the message, the receipt will be higher than the payment for the message or information he received.

In fact, as Moss claims, the relationship between people is based on what he calls, "gift relationships" [168]). Moss claimed that gift exchanges are a central channel of creating social relationships, between people in particular and between groups in general. Therefore, also Information can be used as a "trader's currency" in the relationship that exists between humans.

A person, as mentioned, always tries to go the same way that others have gone before him. What is it similar to? Let's say a person finds himself in a tangled forest, where there is no way to recognize the way. Suddenly he sees a kind of trail of trampled grass and pieces of branches lying on the ground. He immediately assumes that something in front of him has passed and cleared a path for himself.

The question arises, will that person hesitate to go through the same path created in the forest? Or will that person try to forge a different path in the forest? Assuming that person does not have a compass or any means that can show him the direction, it appears that that person would prefer

168 Marcel Moss, Essay on the Gift. From French: hila cress. (Tel Aviv: Resling, 2006). Hebrew

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to go through the already marked path, than to forge another path for himself.

As far as this explains, it seems that this is how most people will behave. The people in their behavior are predictable because they follow those who have gone before them on the paths of society. Therefore, the shared culture of values and the common field of experience of each culture will create the same paths that the members of that culture will walk.

The process of making a person belong to a certain culture is accompanied by loads of stories, traditions, miracles and legends which all work together to give the individual within the group the cultural identity of the group.

For an individual, it is very important to be part of the group, and therefore the entire socialization system that the individual goes through emphasizes first and foremost being part of the group. The individual's relationship with the other members of the group depends on how conformist that individual is in relation to what the group emphasizes.

The stories and legends passed on within the group, one must assume, may from time to time provoke questions that provoke the members of the group, to look for an answer that fits the system of values and beliefs they belong to.

As mentioned, in order to provide an answer within the framework of the values and norms of the group, the myths come in order to enable a

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"logical" explanation of phenomena and/or questions that may arise among the members of the group.

In fact, at this stage, the question may arise, is it to be assumed that the same inventors of the stories who raised the questions, will at the same time invent the myth that will answer these questions?

In other words, the same inventors of the stories that raise the questions, should have known in advance that their story does not "cover" certain questions, and therefore had to invent a "supplementary" story that would answer the questions that the first story managed to raise among the listeners and/or readers of the story.

It is clear that the answer of those who seek to accept the concept, will transfer the invention of the myth to another period and/or to other writers who are not related to the first writers of the stories. Also, the visitors will be able to comment and say that myths usually answer natural phenomena and therefore, the explanation is not about questions that arose from other stories.

In fact, it is possible to temporarily accept the assumption that the myths arose as a result of questions arising from observing nature. Thus, in the absence of a scientific explanation, a mythological explanation can be an acceptable explanation at least for those who lived in a time when science was absent.

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If we try to examine this assumption, it seems that certain myths do not fit this assumption, on the other hand, other myths do. The myths that are especially suitable for this assumption are older myths from Sumerian, Akkadian, Babylonian, Egyptian and even Greek mythology.

These mythology stories, which have already been said to have something in common and some of them are even the same. Trying to explain the natural phenomena without using the scientific knowledge that exists today.

If we take for example the Greek mythology which tries to explain how the world was created, when Cronus, on the advice of his mother Gaia, castrates his father Uranus and thus explains why the heavens are separated from the earth. Or how man was created, the seasons and more. In fact, for every natural phenomenon that the Greeks observed, they offered a mythological story to explain it [169]).

The stories of Egyptian mythology also, as mentioned, try to give a significant explanation for phenomena that are perceived in the eye of their beholder as "miraculous". But, it is natural for the Egyptians to worship water, for the Nile is the most important source of life for Egypt. Without the Nile, Egypt would be a desert just like its neighbor to the west , Libya.

Therefore, all the mythological stories of the Egyptians are well placed around the existential struggle of a desert land, which receives its waters

169 Greek mythology: stories from Greek mythology / translation - Efrat Avisror. Ofarim, 5644 2004 Hebrew

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from a river that crosses it and creates a fertile delta. Once a year the Nile overflows and fertilizes the soil and improves the ability to grow. Which ultimately creates the ancient Egyptian civilization.

In fact, it can be assumed that most of the mythological stories of the pagans of the ancient world tried to explain in different terms the world around them. while attributing to those gods superior powers. Some of the gods of the ancient world wore a human form and some had a mixed form, a combination of man and animal and there were also gods who did not wear any human form and offered the form of an animal.

It is possible that it will perhaps be possible to "understand" the concept of Von Daniken and Sitchin, who stated that the visit of ancient astronauts created the impression of gods in humans. Beyond that, it is possible that these visits also created the desire and/or the need to give an explanation to all kinds of natural phenomena, which, before the visit of the ancient astronauts, may have been seen as a wonder that should not be explored.

If we refer to the economy of ancient humans, it seems that there was a serious transition when humans began to engage in agriculture. The question arises, how could people who could not distinguish the connection between sex and procreation, and explained the whole issue of procreation by a gift from the gods, be able to move to agriculture.

As we know, in order to grow wheat that can be made into flour, it was necessary to hybridize several varieties from which the wheat that could be

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turned into flour was created. Besides, why, after growing the wheat, did they even think of grinding it into flour. After all, they could consume it roasted and/or boiled in water or as an addition to soup. Why was it decided to grind her?

In fact, no one gives their opinion on the fact that there was a "leap" in knowledge from the time of the people who lived in a hunting and gathering economy while wandering. As well as during the time of those pastoral nomads who relied on the abundance of nature. To the period when they began to engage in irrigation agriculture which creates the surplus through which the people could establish civilization.

We do not have a clear answer to this question, and it is possible that the explanation of any external force is what passed this knowledge to humans. Like, for example, the mythological story about the fire. Fire according to Greek mythology was created by the god of fire and blacksmithing, Phaistos. But Prometheus the Titan stole the fire from the gods and brought it to the humans. This is how fire actually came to humans. From this story it is clear that the humans could not find the fire by themselves and therefore needed that Titan to pass this knowledge on to the humans.

It can be assumed that, even today, scientists cannot explain phenomena that do not "fit" in the accepted timetable of science. A researcher named

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Simcha Yakovovitz tried to explain the ten plagues that were inflicted on the Egyptians during the Exodus.

All the researchers who dealt with this subject, claimed that the entire story of the Exodus was not. According to them, this is a myth that came to unite the Israelites into one nation. Also, another researcher claimed that in fact the Israelites were not in Egypt at all, and that these were Canaanite tribes that rebelled against the local rulers [170]).

However, the researcher Simcha Yakovovitz, scientifically proved all the plagues of Egypt by comparing them to similar, documented events that happened over the years. He could prove these plagues, only when he was able to prove that the date on which the researchers estimated the exodus from Egypt, is a wrong date. At the correct date he set, all events could be explained as stated, scientifically [171]).

While the first researcher, tries to prove, according to the criticism of his book, through minor events his thesis, which mainly the history of the Jews was invented by the Zionist movement which is a national movement to establish a political entity. Therefore, this movement, penetrated the national narrative within a historical structure.

On the other hand, the second researcher, succeeded in a more empirical way, to prove the existence of those events that are considered a myth -

170 Shlomo Zand, When and how was the Jewish people invented?, Tel Aviv, Resling, 2008 Hebrew
171 Is There Scientific Proof Of The Bible's Plagues | The Exodus Decoded, https://www.youtube.com/watch?v=XObk07uabLI

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plagues that the Egyptians inflicted on Egypt which, in the light of the subsequent story, leads to the Exodus [172]).

From these things it appears that if it is possible to prove the existence of those plagues that the biblical stories present in the biblical narrative, then it will not be possible to cancel the rest of what is written in that literary narrative. Thus, proving the feasibility of those events that occurred in the period in which they occurred, may imply that the biblical story referred to real events that occurred. Thus, in fact, it can be seen that some of the stories that are considered myths may turn out to be a story about a real event or events that actually happened.

If we add to this the issue raised by Michael Cermo and Richard Thompson, in relation to the fact that traditional research ignores any variable that does not meet the accepted "standard" or the agenda set by the researchers themselves.

Therefore, a researcher who deviates from the accepted agenda in the relevant research field, becomes isolated and cut off from the research community until he "aligns" with the "line of perception" accepted by researchers.

Therefore, researchers are not ready to "risk" and offer interpretation and/ or new concepts that do not comply with the accepted "research

172 Simcha Yakovovitz, presented a number of different documentaries and in some of them he was able to archaeologically prove various events that are considered myths among researchers, such as the existence of a city called Pitum that was built according to the story by the Israelites slaves. Or the existence of Joseph as viceroy of Egypt - and locating an area known in the Hebrew Bible as Goshen and more.

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line". The result of this policy is that findings that do not coincide with the "accepted" concept in the relevant research field, disappear and are not presented [173]).

When a researcher who does not belong to the research "establishment" and/ or the "institutionalized" academic community, researches on his own and tries to publish research that does not "align" with the "accepted academic" narrative, sometimes, that researcher fails to find a suitable "platform" to publish his controversial research .

Where the emphasis on the controversial here is the lack of adherence to the "institutional" narrative set by the "institutional" academic community. This is how, sometimes, one must treat myths, which sometimes may contain a grain of truth. Or alternatively the same myth is an interpretation of an event that occurred. As well as that myth may be an invention that has nothing to do with reality.

When we come to deal with the various myths that were proposed earlier, one must actually notice the change in the belief systems that those myths refer to. While the Greek and/ or Egyptian mythology and the other ancient mythologies actually refer to an existential question that was perceived by the people in those times, the myths that were proposed actually refer to so-called beliefs in another variable.

The existential question of people who lived in the previous eras basically referred to the reason why the world looked the way it did to them. Also,

173 M. Cremo and R. Thompson, 1998 Forbidden Archeology Torchlight Publishing N.Y

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it can be assumed that they wanted to know their place in the current world. They may have asked themselves why they are in the world and/or why in their world things are going the way they are going.

The question arises, is it possible to see these ancient myths as serving any political purpose? Especially when it is known that to the general public, he was usually in the status of a subject and not in the status of a citizen. Thus, even in Greece where the citizens could apparently influence the government, in such a system, is it possible to see Greek mythology as serving a political status and/or a possible political goal?

On the other hand, such myths based on erroneous traditions such as the Islamic traditions contradict the scientific facts and yet people reject the scientific facts in favor of maintaining a traditional myth that has no hold on reality.

Beyond that, when even the mainstream in Islamic research rejects studies with empirical facts in favor of maintaining myth-based traditions. In other words, traditional academic research refuses to accept the findings of researchers who do not belong to the traditional academic "establishment", and rejects the facts that are presented to it, in favor of fabricated traditions that a certain political establishment wishes to promote.

In fact, almost all the traditions accepted in the Muslim world about the growth of Islam, have no factual basis in reality. Starting with the name of

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the inventor of Islam and ending with the fact that the inventor of Islam lives and works in the Arabian Peninsula.

The researchers who do not accept these traditions, presented actual facts such as rock inscriptions, coins and even estimates of the writers of that time. However, none other than that community of independent researchers, are willing to accept these factual findings, and prefer over factual findings, the writings of writers on behalf written more than 200 years after the alleged date of birth of the inventor of Islam.

Admittedly, if the researchers in the "institutionalized" scientific community were to accept the findings that the independent researchers present, they would have to discard almost the entire Muslim faith. This is because the whole faith is actually based on a "holy" scripture that has twenty-six different versions. When in one of the versions it is mentioned in Surah 4, verse 65 that to be a Muslim one must imitate the inventor of Islam [174]).

When the life and words of the inventor of Islam were written more than 200 years after his mission, and were written by people who did not know him and did not even live in the area allegedly the birthplace of the inventor of Islam. Thus, how will it be possible to really know who dictated the things, for what purpose and what is actually the true side of all things [175]).

174 26 Different Arabic Qurans: Explained and Unpacked(Hatun Tash and Jay Smith(https://www.youtube.com/watch?v=dcoMB8nJWmw

175 The Truth About Islam's Origins - Jay Smith https://www.youtube.com/watch?v=iQCqhuGPHTQ&t=1904s

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In fact, without referring, of course, to those scholars who accept the Islamic tradition as if it were history, it can be assumed that the Islamic tradition dictated by Islam itself, came to promote a very specific operative agenda.

According to Warner, Islam is a political movement disguised as a religion, but it actually dictates the entire life of the person who belongs to that political sect [176]). Since Islam is a political sect, it is defined in the light of variables appropriate to the definition of the term sect.

A cult is usually led by a charismatic leader, who demands unwavering devotion to his authority and a set of beliefs and values that usually contradict the rules of proper social logic and the cult does not easily allow its members to leave, it will pursue members who leave. In addition, a sect may cause mental and/ or physical harm to its members [177]).

In fact, if we examine Islam, we will find all these characteristics of a sect. However, no researcher dares to call Islam a sect, even though all the signs that have been proposed to define a sect appear in Islam itself. Thus, Warner's call to see Islam as a political movement disguised as a religion, is empowering in view of the definition of sect characteristics that Islam is flawed by.

The significant difference between a sect and Islam is only in the number of participants. While cults are usually with a relatively small number of

176 Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing
177 Popper, M. (1998). "Charismatic leadership and the loss of self-identity". Tel Aviv: Ramot. Hebrew

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believers, Islam encompasses a great many believers. However, this amount of believers is not the result of persuasion and/or belief in the righteousness of the path, but in principle the main motive for joining Islam is the fear of death and the desire to avoid financial damage.

In accordance with the Muslim Sharia, Islam distinguishes between the infidels into two main groups - the people of the book, these are the Christian Jews who have a common holy book, the Hebrew Bible and the addition of the New Testament, the second group are the rest.

In order for Jews and/or Christians to be able to live in Muslim territory and continue to practice their faith, they are obliged to pay a special skull tax covered by Jizya. The jizya is collected by the local Muslim imam on the first of every month, in a very humiliating ceremony for the heads of the community who pay the jizya [178]).

In order to avoid paying this heavy tax imposed on Christians and Jews, Christians and Jews preferred to convert to Islam. Thus, in fact a large part of the Christian Middle East became Muslim. The conquest of the lands by the Muslims, dragged the conquered into paying a skull tax and/or converting to Islam. which increased the Muslim population.

In relation to others who are not Jews or Christians, under Muslim rule their only choice was to convert to Islam or die. Thus, many idol worshipers, especially in the Central Asian region and India, preferred to convert to Islam rather than end their lives.

178 Bill Warner, Sharia Law for Non-Muslims, 2016, Islamic Politics Research Center Publishing

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This is how Islam actually increased in the number of "believers". Since the composition of the Muslim population is extremely diverse, and without a deep-rooted affiliation. For example, African tribes who converted to Islam, as well as Hindus, Afghans and Persians, nomadic tribes in the Middle East, Assyrians, residents of ancient Egypt and other diverse groups in their demographic characteristics.

In order to make those who join the Islamic sect, whose connection between them is loose and not special, any kind of connection, it was necessary to present a "common field of experiences", in this case artificial, as common to all the joiners. The myths that were invented came to single out the mission and present the specialness of the "values and norms" system that should be shared by all Muslims.

However, to this day there is a very clear separation between Arabic-speaking Muslims and non-Arabic-speaking Muslims. When the Arab Muslims see themselves as superior to the rest who do not speak Arabic. For example, to this very day there are struggles in North Africa between the original inhabitants of North Africa, the Berbers, and the Arabs who took over the region [179]).

Smith's approach, which claims that a certain ruler, who wanted to unify his kingdom after an internal struggle and civil war, set them a theological

179 To this day, there is a struggle between the Amazigh, these are the original Berber inhabitants of North Africa, together with the Kabyles and the Shulich, against the Arabs who are considered by them to be conquerors. The Amazigh liberation movement was outlawed and its members are persecuted by the Arab authorities of Tunisia, Algeria and Morocco. You can see a playlist called "Amazigh liberation movement", https://www.youtube.com/watch?v=qMv9Gyc08P8&list=PLu8IIps2fUj9mjOkh2uiRe7JvZZ22JZ25

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structure that the inhabitants of that kingdom could identify with and unite around this flag [180]).

This is not the first time in history that such a move has been made. Emperor Constantine made such a move in 313 when he united his kingdom under the banner of Christianity, in order to defeat his rivals. As well as the attempt of Antiochus Epiphines to unite his entire kingdom under the banner of Hellenism when he placed his image as a supreme god for worship. Thus, the same ruler tried to unite his kingdom under a uniform theological banner.

However, since the Christian theological view was the theological view of his opponents, he could not take Christianity as a unifying banner in his kingdom. Since in such a case, he had no disagreements and/or rivalries with the Christian kingdom bordering him.

Since most of the struggles of that kingdom were with the neighboring Christian empire, he invented, according to Smith, a theological concept based on the agnostic concept of Christian theology.

While collecting materials from various sources, he managed to formulate the theological framework from which Islam later developed [181]).

The problem with this approach is, how do the archaeological findings, which come from the north of the region that Islamic tradition points to as the birthplace of Islam, reconcile with the region of the Arabian Peninsula,

180 Jay Smith ISLAM'S ORIGINS (Part 1) What Muslims won't say about their Sources & Mecca, https://www.youtube.com/watch?v=nyzPRCKaPB8

181 Ibid:ibid

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where, according to Muslim tradition, the inventor of Islam lived and worked, the Black Stone and the Kaaba building are located?

According to Dan Gibson and other independent researchers with him, during the civil war, Abu Zubair, who was a commander in the kingdom's army, stole the black stone and fled with it to the Hijaz region, where it is found today.

However, the black stone that is currently displayed in the Kaaba is only a part of the original black stone that was placed in the Kaaba of Petra, the original place of Mecca, or in its ancient name, Bekah [182]).

From this concept proposed by Smith and Gibson, it appears that the development of Islam took place in a later period than the period indicated as the time of the founder of Islam, who lived according to Muslim tradition between the years 570 and 632 approximately.

According to them, the initial Muslim writings are about 200 years after the alleged death of that founder. Beyond that, according to Spencer, Muhammad is not a historical figure, but a mythological figure that was "created" in order to promote a political interest. Also, according to him, if there really was a historical figure with that name, the narrators far from his time added many layers of legends and myths that "thickened" the figure into a "hero" as he was perceived in the Muslim tradition [183]).

182 Dan Gibson The Sacred City -https://www.youtube.com/watch?v=5tth1QVg780

183Robert B. Spencer Did Muhammad Exist? An Inquiry into Islam,'s Obscure Origins. ISI Books 2012

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According to Spencer, the strangest thing is that sixty years after the Muslim conquest of the Middle East that began in 630 AD, there is no mention of Muhammad, the Qora'n and/or Islam in any Arab and/or other source. Which makes things according to him strange, especially when the Muslim tradition claims that until his death in 632, Muhammad received for 23 years the revelations of the Qora'n "from the angel Gabriel" [184]).

184 Ibid:ibid

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